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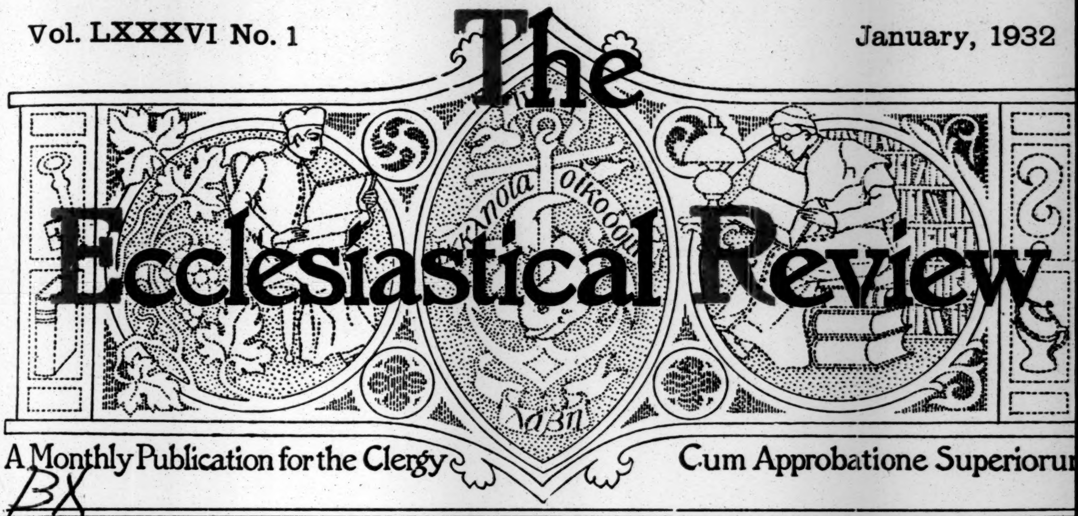

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WHAT WE UNDERSTAND BY TRADITION.

WHAT does the Catholic Church understand by tradition? The Catholic is sufficiently certain of his answer. Another, may write a large book on the subject, which will be but a continuous *Ignoratio elenchi.*

Tradition has in general more senses than one. There is the popular sense of stories handed down from former times. Here tradition is much the same as legend. The traditional history of Greece and Rome, of Arthur and his Round Table, the stories that cluster round Charlemagne and Alfred, are suspected of being little better than myths.

The natural instinct to embellish narration, strengthened by racial pride, forbids the accepting of every tradition as history. Successive narrators have evidently toned down unpleasant features, exaggerated the heroic deeds, concentrated in one the achievements of many, multiplied obstacles. A hundred years ago the Duke of Wellington was for the British the centre of crystallization drawing to itself countless military tales; he was made a paragon of wisdom and virtue. This universal tendency is recognized in the proverb: No man is a hero to his valet.

Such traditions are not, however, to be rejected as mere inventions. The elemental mind is very concrete, incapable of building up out of nothing the story of Romulus and Remus, of Numa and Egeria, of Tarquin and the poppies, of the Argonauts, of Arthur, Ossian and Malachi. The cultured imagination of Longfellow could see in the Hiawatha traditions the personification of natural forces: the primitive intelligence could not have so originated them. Behind it was the idea, obscured indeed, of God doing good from heaven, giving rain and fruitful seasons.

Romulus and Remus, then, were real, no matter what one thinks of Rhea Sylvia, Mars and the wolf. The Argonaut crossed the Euxine, even though there was no golden fleece. "The dead steered by the dumb" may or may not have gone "upward with the flood," but Arthur certainly reigned in Camelot, wherever it was; and perished in battle, although no arm was raised from the lake to catch his sword. Whence Quetzacoatl came, whither he went, how he was called in other lands, we know not; yet he was as real as was the empire of Montezuma behind the augmentations of the Spanish imagination and the Conquistadores' pride. We may be as sure of St. George as we are of General Lee.

This notion of tradition is involved in the legends of the saints. It is not the tradition of the Church, though often confounded with it in the alien mind. Rather it is a human tradition *in* the Church. Moreover, there are diversities of legend, calling for diversities of assent. Those occurring in the divine office—legends in the strict sense, things to be read—have, so to speak, passed muster. They are to be accepted as presented, namely, as faithful records of the past according to human testimony, yet not so free from natural human frailty as to exclude errors of fact. There are the Lives of the Saints collected diligently from trustworthy sources, presented with the explicit approbation of the "Imprimatur", as conducive to true piety. There are the popular collections, the *Magna Specula Exemplorum,* with the *Legenda Aurea* as their foundation. There is no reason to presume that what they narrate never happened. Whether these happened as frequently and to as many different persons as the stories say, is another question. These collections the Church does not interfere with. They foster devotion. The facts in general are true in themselves: whether they are so in their circumstances is immaterial. It is the fact that edifies, not so much the circumstances.

These traditions deal primarily with facts. The tradition of the Church is concerned primarily with doctrines. When it touches facts it is because they are involved in doctrine.

That, to assert His power as man to forgive sins on earth, Our Lord healed the paralytic is a recorded fact. Taken with this other, that He said to His Apostles: "As the Father sent me, so send I you. Receive the Holy Ghost. Whose sins you forgive they are forgiven: whose sins you retain they are retained," it demonstrates the Sacrament of Penance. This belongs to tradition.

Hence the acute modern mind evokes a theory of tradition, destructive of Catholic claims; making it simply the view taken by successive generations of some particular fact. That Our Lord spoke and acted as the Gospel tells us, is freely granted, with this reservation, that we have no means of knowing the sense He attached to word and deed. That these are demonstrative, is a mere view coming into vogue as the practice of confession grew up in the Church, and framed by theologians in order to make that practice obligatory. To illustrate this theory the modern idea is adduced that the right to trial by jury comes from Magna Charta. This, it is urged, is a tradition. The authors of the Charter had no idea of such a right. It is a later interpretation read into the thirty-ninth article prescribing that no man shall be condemned or punished but by the legal judgment of his peers, or by the law of the land; the view of a modern England born of the Revolution of 1688.

The answer is plain. England and America alike make the assertion. No instructed Englishman or American supposes that our existing jury system was planned at Runnymede. He knows that, despite abuses and infringements, it was for the commonalty the ordinary mode of criminal procedure long before 1688. He knows that in Saxon times there were jurors, that the Norman conquerors accepted the institution; though the juror's office was not to judge, but by swearing to his confidence in the innocence of the accused, to remove the need of judgment. In a word, he knows that by rights carried into Britain from tribal origins, the English freeman accused of crime was by right, one way or another, in the hands of his peers. This, the Charter more than once recognized as one of the liberties of England. The tradition, coming down from time immemorial, was this principle. The guarantee of Magna Charta proves its existence. The application to changing circumstances is alone the work of a later mind.

The end of that false theory is the uprooting of the primacy of Peter in his successors. Assuming this to be a tradition resting on Our Lord's words: "Thou art Peter, and upon this rock I will build my Church and the gates of hell shall not prevail against it," the adversary grants the text, but denies the argument. Our Lord, he admits, so spoke, but His meaning no one can determine. The words fitted in opportunely to the natural development of the papacy: the so-called tradition grew up as successive pontiffs grew in influence and power. In the first place the assumption is false. Our Lord's words confirm the tradition; but this does not in the strict sense rest upon them. Secondly their meaning is sufficiently clear in itself. Collated with similar words of Our Lord, with historical facts contained in the scriptures demonstrating Our Lord's intention to found a visible hierarchical Church, it becomes critically certain. Thus we use it apologetically against those outside the Church. But for the Catholic this is not the tradition itself. Let us, then, see another and most exact sense of the term.

Tradition supposes two things, a matter exactly defined and the handing-on of the matter unchanged by word of mouth. A ritual example is had in the Jewish Passover, during which in fixed formula the son recites at his father's bidding the deliverance of Israel. Today, with the printed page accessible to all, this is but a rite: during the captivities and the long dispersion it may have been real tradition. In all the pagan mysteries tradition was real. What was most definite, the very gist of the mystery, was most secret. It might not be written, lest it should come to the knowledge of the profane. Amid impressive rites, in consecrated formulas it was communicated orally as the initiated advanced from degree to degree. Savage tribes today have their sacred traditions quite distinct from the stories so called, though they may give the inner meaning of these. Every secret society has its tradition. In Masonry the entered apprentice hears a legend suited to his degree. With every step forward there is a new legend. Of these the obvious sense may be even puerile. As such they are not secret. Anybody may read them in printed rituals. But there is a hidden meaning discernible through the word of each degree within the Lodge; and the capacity to discern it is the qualification for the higher degrees in which the true secret is communicated in its fullness by means of unchanging formularies.

Instead, then, of being a handing down of historical facts mixed with exaggerations and uncertainties, a reading by the existing mind of itself into historical documents, tradition, intimately understood, is in its natural sense the most perfect means of handing down the precise mind of a by-gone age to the present: so explained it is the human analogue of tradition supernatural and divine.

In tradition there is one giving the doctrine and guaranteeing its fidelity; another receiving it, to pass it on so guaranteed. In human traditions there must be successive deliveries. Man is mortal,

> Debemur morti nos nostraque:

the matter must survive unchanged. Nothing of that sort is in the supernatural tradition. He who gives the doctrine is Jesus Christ revealing, once for all, the fullness of the faith "once delivered to the saints" (Jude 3). This was received by the Apostles, not as mere men to hand it on to their successors with all human precautions against change, but as the complete teaching body of the Church, which, animated by the Holy Ghost, excludes the very possibility of change and teaches all truth for all time. It is the tradition, not of man but of God. It is called such, not from any human activity in its transmission, but solely by reason of the Giver. In Holy Church, the receiver, it is, as every theologian testifies, the deposit of faith. This in the preacher's mouth becomes again tradition, not through his ministry—he is but the mouthpiece of the Holy Ghost who animates the Church, the Spouse of Christ—but because, as St. Paul puts it, it is presented and received, not as the word of man, but as the word of God, who operates faith in believers (1 Thess. 2:13).

Nevertheless, the false theory was suggested by the certain fact, that the *exercise* of the primacy has developed with the process of time. The true explanation lies in a principle few have ever formulated, yet all recognize and act upon continually, that "whatever is received, is received according to the mode of the receiver." Many circumstances have to be reckoned with to account for the various exercises of pontifical authority at different times. In the sub-apostolic age the intimate union of the Apostles under the headship of Peter had produced in the nascent Church a "oneness of heart and soul" (Acts 4:21) continuing under his immediate successors, that called for no interposition of the primacy. Moreover the immediate dependence of the Christian communities upon the Apostles that founded them, guaranteed that unity of faith which is the object of that primacy. The width of territory before the eastern schism with the consequent difficulties of communication, brought about a provincial organization under the three patriarchates, Antioch, Jerusalem, Alexandria, recognized by general councils, and therefore, by the Roman Pontiff, without whom there is no ecumenical action; and consequently an implicit delegation of powers of jurisdiction. What is essential to all government, was found throughout the Church. As long as things go smoothly immediate superiors appear to engross all activity, supreme authority, though the source of all their efficacy refrains from direct action. Of its social function Shakespere gives the true idea, when he represents the sovereign, "busied in his majesty, surveying" from his tent-royal the many activities of his kingdom. Apparently inactive, he is no *roi fainéant.* Busied in his majesty, he bears a continual burden. He does not merely see, he "surveys" the operations of his subjects, watches over and protects them. Should any grave disorder arise, all eyes turn to him: and, if he is as he should be, he is prompt with the remedy, which supreme authority alone can give. So when heresies and schisms troubled the Church the supreme authority of the primacy did not disappoint the just expectations of the Christian people.

With the process of time came Christendom, the union of Christian nations in the visible Kingdom of Christ, opening new fields to the supreme authority of His Vicar. With it, however, through the intimate and sometimes intricate relations of the powers ecclesiastical and civil, came a certain confusion of what was of immediate legal origin and what was of divine institution, in the Pontiff's action as head and judge. There are more reasons than one for the great difference between the Henrician bishops in England and the Elizabethan. One not to be passed over is, that the former were principally canonists—Gardiner was the type—looking mainly to decretals and the Justinian code for the solution of questions, with appeals almost puerile to Scripture. Fisher of Rochester was a theologian, and therefore a martyr. With the Council of Trent came a deeper study of Dogma. Nearly four centuries of controversy with Protestantism have resulted in the almost inexhaustible treatise *De Ecclesia;* and the revolt of Catholic governments, their usurpations of functions ecclesiastical and contempt of most sacred rights have brought about an exercise of supreme authority which was not seen in better times.

But all this is not a reading of the Pope's own ideas into the Gospel texts. It rests on the divine tradition contained in the deposit of faith. Of that deposit the Church, animated by the Spirit of Truth is the one interpreter. Theologians, studying the doctrine of the Fathers, the constant practice of the Church, find regarding the primacy a consistent doctrine with which texts and facts of the Scriptures agree. This the Pontiff, supreme organ of the infallible teaching Church, confirms and acts upon. The authentic meaning of Our Lord's tradition is manifested by His Spirit. Moved by the same Spirit bishops, pastors, the faithful people receive it, " not as the word of man, but, as it is indeed, the word of God."

HENRY WOODS, S.J.

University of Santa Clara, California.

THE PRIEST AND HIS SANCTUARY BOYS.

THE sublime impressiveness of the Church's ceremonial has ever been the source of effective edification, not only to those of the household of the faith, but also to those outside the Church. Under the inspiration of Divine Providence and guided by the unfailing wisdom of the Holy Spirit, Catholic liturgy invests religious worship with a symbolism of rite, ceremony, and chant that renders it most powerful in its appeal. Many now in the sheepfold of Christ bear witness to the fact that they have put on the armor of the true faith because they were privileged to witness the beauty and solemnity of the Church's ceremonial. Without doubt it is at times her most forceful sermon. And while it is true that faith, according to the great Apostle of the Gentiles, involves primarily an act of the intellect and will prompted by grace, yet we know that the movement toward faith, which precedes it, often has its inception in the stimulated emotions of the heart—the conversion of the heart, as it is called in Scripture in reference to faith. This is because of the heart's high susceptibility to the external influences of beauty, majesty, and devotion in which the ceremonies so generously abound.

It is therefore eminently true that a kindly Providence has so clothed Divine Truth and Divine worship in ceremonial symbolism and pageantry that the human and emotional in man is made the vehicle of conviction and faith. If man is that composite of the human, the spiritual, the intellectual, and the emotional, that we know him to be, is it not proper that all these elements unite in lifting him up in worship and love to his Divine Maker? This whole teaching was beautifully expressed by the Holy Father in his Apostolic Constitution issued on the occasion of the Fiftieth Anniversary of his Priesthood in December, 1928. He says: " Liturgy is certainly a sacred thing; for by it we are elevated to God and join with Him; by it we give testimony of our faith and bind ourselves to Him in most solemn homage for benefits and assistance received, of which we are constantly in need. Hence there is a kind of intimate relationship between Dogma and Sacred Liturgy, and likewise between Christian worship and the sanctification of souls."

The liturgical worship of the Catholic Church centers round the celebration of the Holy Sacrifice of the Mass. And this because it is the great " Mysterium Fidei " of the new Covenant between God and man. Through it is perpetuated the Eucharistic life of Christ which becomes the very touchstone of her spiritual dominion over the souls of men. Unworthy though he be, man is made the efficient instrument of this mystery of love in the Holy Sacrifice of the Mass. He shares the eternal priesthood of Jesus Christ, and through his ministry the rites of worship take visible form in sign, symbol, ceremony, and chant, to give everlasting glory to the living God. The priest thereby becomes the " Alter Christus ", to teach Christ, to worship Christ, to administer Christ, to live Christ. Supernatural prerogatives identical with those of Christ Himself invest him with a character twofold in its nature, personal and official. Accordingly as we may view the priestly character in reference to the priest himself, or to the people to whom he ministers, it has a personal or an official aspect.

From the personal point of view, the gift of his priesthood obligates him to a ministry of personal sanctification through its devout fulfillment in his own soul. It depends largely upon the sincerity and earnestness of his own faith. For this reason did St. Paul admonish Timothy: " For which cause I admonish thee, that thou stir up the Grace of God which is in thee, by the imposition of my hands." [1] From this point of view therefore, it is the priest's personal concern how truly Christlike he may become.

But the official character of the priesthood establishes him as the authorized mediator between God and man—" the dispenser of the Mysteries of God ". " I have chosen you and appointed you that you should go and should bring forth fruit." [2] Supernatural powers beyond human understanding adorn his soul so that even the God of Heaven obeys his command in the Holy Sacrifice of the Mass, and the Eternal Word dwells among men. " For every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and Sacrifices for sins." [3] Considered in this light, he is not a priest for himself alone, and though his personal sanctification may or may not be duly nurtured in his own soul, nevertheless, as the representative of Christ he is obliged to exemplify before the people the Person of Christ in all that affects their relations with God. Where more truly than in the Mass does he fulfill this office? Where more truly than in the Mass can the faithful find Christ nearer, more intelligible, more appealing, provided the priest be true to the Model in word and act, in reverence, respect, devotion, and scrupulous observance of every rite and ceremony? Yet can it be truthfully said that in every celebration of the Holy Sacrifice the faithful find a source of true edification as should be? Are they not at times witnesses of evident carelessness, approaching disrespect, in the celebration of this holy action on the part of the priest or the ministers in the sanctuary? That it can be made a more fruitful source of edification by added reverence and faultless ceremony every priest will readily admit.

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[1] 2 Tim. 1:6.

[2] St. John 15:16.

[3] Heb. 5:1.

The true priest loves the Mass, and everything that tends to make it the "clean oblation holy and pleasing to God". If there is one thing in his priestly life that should give him concern, surely it is whether or not his celebration of Holy Mass is the fruitful source of heavenly riches to himself and true edification to his people. So grave does the Church consider this official function that the Code of Canon Law formulates a penalty for its violation. "Clerics in higher Orders who in the sacred ministry grievously neglect the rites and ceremonies prescribed by the Church, and, when admonished, do not amend their ways, should be suspended according to the seriousness of their guilt." [4]

The perfection of the sacred rites naturally depends upon the zeal, interest, and devotion of the priest. But if he has at heart the recently expressed desire of our Holy Father in his Jubilee Letter referred to above, he will endeavor to perfect the various elements that combine to render attractive the sacred functions for which he is so gravely responsible. Perfection in all that depends upon himself personally is essential, but his priestly solicitude must extend to another element in particular which contributes largely to the respectful and edifying celebration of the Holy Mass—the boys who serve in the sanctuary. What priest is there who has not at some time or other been directly charged with responsibility for the selection and training of these necessary adjuncts in the services of the Church. His experience no doubt has brought him to the conclusion that the altar-boy problem is one that requires careful study, zealous effort, and systematic treatment. Much has been written and much more can be written on the subject, but the following study is submitted in the hope of contributing some helpful suggestions for the solution of this important question, which has such a tremendous influence upon the dignified execution of our liturgical ceremonies, especially of the Mass.

In discussing the altar-boy problem, we shall treat the elements involved under the following headings: I. Placing Responsibility; II. Building the Organization; III. Structure of the Organization; IV. Difficulties.

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[4] Canon 2378.

I. Placing Responsibility.

Effective service in any organization depends largely upon the prudent placing of responsibility in a competent head. In no organization is this more clearly illustrated than in that of the Church herself. Canon law carefully defines the particular duties and responsibilities of the various members of the hierarchy, from the Sovereign Pontiff even to the tonsured cleric. There is a clear and unmistakable placing of authority and responsibility in this clerical body. By it the pastor is given responsibility for the welfare of the Church in a certain district called the parish. Under the direct authority and supervision of the Ordinary his duties are many and involve much, it must be admitted, that depends upon his personal zeal and sense of responsibility. He is to promote the spiritual welfare of his flock by preaching the word of God, by administering the Sacraments, by offering the Holy Sacrifice for the living and the dead. His office, therefore, demands that he manifest a zeal for whatever will edify and inspire in the services of divine worship, in which he leads the faithful as the anointed of God, and where the efficacy of his priesthood is reflected in their souls.

To him, therefore, must be given the first responsibility for the selection and training of those boys who are to take part in the sacred ceremonies in the sanctuary. Nor will this obligation become distasteful if he bears in mind that the effectiveness of his own ministry will be immeasurably augmented by the attractiveness and appeal of the sacred ceremonies, which will be more appealing as they are executed with greater perfection. Oftentimes, especially in a small country parish where distractions common to city life are absent, the simplest ceremony, well prepared and carefully executed, will act as a most powerful stimulus to the devotion of the faithful. This is also true of our city parishes, for a beautiful ceremony has its appeal for all. We must admit that no small part of its attractiveness is due to the careful training and organization of the altar boys taking part in the ceremony. On the other hand, it very often happens that disedification is given to the faithful (not to mention the disrespect to God himself) by the ill-trained altar boys who in so many of our churches are left to perform the ceremonies according to their own judgment and imagination, because of lack of organization and training. It is not difficult for the faithful to detect where responsibility is wanting, and as a consequence, they are witnesses of an evident neglect that must in its last analysis be attributed to the pastor.

More often however, the duty of selecting, training, and organizing the altar boys is delegated to an assistant priest in the parish. In this case, it would be unjustifiable to consider that this delegation implies a complete transfer of responsibility from the pastor to assistant; for while the assistant is charged with the work of training the boys, the pastor's responsibility does not cease, since he has been given the charge of all that pertains to the parish by the Ordinary. He is, therefore, responsible, and the measure of his interest will in all probability be the measure of the interest manifested by the assistant. In the selection of the assistant priest to take charge of the boys, there is often no place for the exercise of choice, since there may be but one assistant. Nevertheless, we may say without hesitation that every priest should be qualified for this work, if his training has been complete and he has grasped the profound significance of the Sacred Mysteries which he as the vicegerent of Christ performs.

Clerical competence in this work may be placed under the following headings: 1. Sense of Responsibility; 2. Love of the Liturgy; 3. Knowledge of the Liturgy.

1. *Sense of Responsibility.* It would seem almost unnecessary to offer suggestion on this point, for a keen sense of responsibility should be second nature to a priest. Yet it is possible, as we know from experience, that its scope does not always extend to altar boy management, even in some priests who are otherwise zealous for the " decorum domus Dei ". Nevertheless, it plays an important rôle in the public worship of the Church and as such forms a part of that sacred burden placed upon the priest as he advanced in Holy Orders. " Sic agite, quasi reddituri Deo rationem pro iis rebus," " Iterum atque iterum considerare debetis attente, quod onus hodie ultro appetitis "—" Agnoscite quod agitis, imitamini quod tractatis ". This is the charge given him, and this should be his motto.

So important is this qualification in the priest performing the sacred offices that the prescriptions of the rubrics make exactitude in their fulfillment a matter of conscience. This is also the teaching of the Council of Trent.[5] Therefore, whether pastor or assistant be in charge of this important work, the measure of success will depend largely upon the sense of responsibility brought to it.

2. *Love of the Liturgy.* Closely related to the first qualification, and a necessary complement of it, is the second, love of the Liturgy. This qualification may come naturally or it may be cultivated. There are indeed those whose mental disposition and character predispose them for the formality of ceremony, particularly where it has an influence upon the more sacred movements of the soul in religious worship. Such predisposition may be traceable to the early impressions of the beauty, dignity, and attractiveness of the sacred functions received and fostered during the time of service as altar boy. Many priests can bear witness to the fact that their priestly aspirations came into being through participation in the ceremonies as altar boys. This training and experience therefore invariably crystallize themselves into a valuable asset for the priest during his sacred ministry. But what if this natural aptitude and love for the ceremonies is not present? Then, of course, it must be cultivated, for it would be as reasonable to say that the doctor despises the sick room, or the sailor hates the water, as to say that the priest has no love for the liturgy. Withal, much to our discredit, is there not truth in the paradox, " The priest hates ceremonies "? It is in the seminary therefore that this cultivation must take place, for there it is we must find the influences, intellectual and spiritual, that will mould the mind and soul of the aspirant to the priesthood after the model of Christ Himself. How precious must have been the instructions, how love-inspiring the impressions that the first seminarians received as they sat around the altar of the Last Supper and received from the lips of Christ, the High Priest, the rubrics of the Holy Mass which they were to celebrate according to His command, " Do this in commemoration of Me." During those precious moments no action was too trivial, no word too insignificant, no symbol too commonplace, to be forgotten or neglected, but all of these reflected the beauty, majesty, and dignity of the Divine Gift that was to be the in-

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[5] Session 7; Canon 13.

heritance of every priest who approached the Holy of Holies, as did these first priests in this first Holy Sacrifice of the Mass. Surely we can understand that the Church has simply amplified and beautified that first ceremonial to inspire reverence, love, and respect through its symbolism in the hearts of priest and people.

We deplore the fact that a goodly number of young priests leave our seminaries with a certain apathy toward ceremonies. To whatever cause we may attribute this strange clerical phenomenon, there is one which seems to be quite in evidence and has something of a general application. Stated plainly, it is the failure of the seminary course in Liturgy to give what is intended that it should give: that is, a thorough knowledge and understanding of the liturgical functions, with their historical development and symbolic meaning, so that there will be cultivated in the young levite a high esteem and priestly love for all that gives glory to God and edification to the faithful in the acts of divine worship.

If, in accordance with the expressed wish of our Holy Father, the people are to be educated to a knowledge and love of liturgical ceremony, how can this be accomplished if the priest himself is not animated with a love of the liturgy and equipped with the required knowledge? One does not forget that the seminary curriculum is already heavily burdened and that the element of time may be an obstacle to more profound and complete study. But, because of these very facts a practical manual or textbook, giving in a concise and interesting form the true symbolic meaning and character of our Catholic liturgy, is very much needed. This is not to say that there is a dearth of liturgical works, but that there is conspicuously absent a practical textbook that gives the desired information and inspiration based upon an exposition of the majestic symbolism of Catholic liturgy. With such a book in the hands of a competent professor, very desirable and admirable results could be obtained. It should help to eliminate a general criticism of the clerical body.

Furthermore, what cannot be considered a matter of highest commendation, to say the least, is the fact that in some of our seminaries even the liturgy of the most sacred function of the priesthood, the Holy Mass, must be learned by the young man preparing for ordination, in private study. Sometimes he must submit to an examination on the Mass the week before ordination and sometimes not at all. The inevitable result of this hasty and unguided preparation is that carelessness in celebrating creeps in and reverence for the prescriptions of the rubrics is lost. In their place are substituted " personal rubrics ", not always productive of edification. The necessary intimate knowledge of the significance of the ceremonies is therefore lacking in the young priest, which soon manifests itself in his not-too-edifying manner of celebrating the Holy Sacrifice.

3. *Knowledge of the Liturgy.* If it be true that we cannot love what we do not know, are we not safe in the conclusion that to have a love for the liturgy we must know the liturgy? This forms the third qualification to be expected of the priest in charge of altar boys, if he is to secure perfection in the performance of the ceremonies. Nobody is unaware of the fact that a child must have definite and even minute directions for the perfect accomplishment of a task, since his imagination is so active that, if it is left as his only guide, it will soon lead him into fanciful channels where correct rubrics will not be found. It is easy and natural for a boy to formulate his own ceremonies if he has not a clear and definite knowledge of just what is or is not correct. We have all, at some time or other, marveled at the originality in ceremony manifested by the ill-instructed boy in serving at the altar. As a consequence, the ceremonies are mutilated and become even a source of disedification because proper knowledge of them is not found in the boys who take such a considerable part in them. Assuredly we cannot place the blame upon the boys. The perfection of this service depends upon the perfection of their knowledge, and the perfection of their knowledge depends upon what they have been taught by the priest in charge.

Knowledge of liturgy in the priest, together with the two qualifications, Sense of Responsibility and Love of the Liturgy, will, without doubt, render the subject " idoneus ". But the practical application of them to the group of raw recruits demands careful study, for herein reposes success or failure.

II. Building the Organization.

Let us now approach what we will call the "Building of the Organization." This will depend upon the four following elements: 1. Selection of the Boys; 2. Training of the Group; 3. Organization of the Group; 4. Difficulties to overcome.

1. *Selection of the Boys.* Probably no group of human beings offers more varying potentialities of good, of evil, of talent, of enthusiasm, of disappointment, of deception than a group of boys. It is the task of the priest to select his subjects from this usual admixture, for no place can boast of exclusively superior boys. Good and bad are to be found in every group. His attention, therefore, should be directed to the school which the boy attends. If there happens to be a parish school, the priest will find advantage in making the selection from it, for not only will he have the advice of the Sisters in charge, but he will also have the opportunity of being able to communicate with the boys in the matter of instruction, absence, or delinquency. We cannot overestimate the value of the Sister's advice and influence, as she is in constant touch with him under all conditions and so can give reliable information on his true character and ability. She has a professional knowledge of him, and her advice should be sought and followed. If the boys are to be taken from the public school—which should be done only when there is no parish school—the priest must make inquiry as best he can in order to select the most desirable subjects. In either case, he should consider: (1) age; (2) disposition; (3) standing in school work; (4) home life and parents; (5) personal appearance.

(1) Between the ages of ten and fifteen is the most prudent time to accept the boy, for during that period he will be found sufficiently developed intellectually to grasp the various subjects he must be taught if he is to render useful service in the sanctuary. He will be more attracted and longer influenced by the distinction conferred upon him. This time will also coincide with the years ordinarily spent in the grammar grades, which is a great advantage if the boys are selected from the parish school. Usually when a boy reaches the dignity of a high school student, that honor far outranks in his mind the dignity of an altar boy, and his interest wanes if it does not entirely disappear. There is also an advantage of longer ser-

vice in choir work if the boy is being selected for that particular group.

(2) Disposition and Character. These are most important elements, for they at once govern the quality of material which must be moulded and fashioned and subject to tests. It would be the greatest imprudence and lack of judgment to select at random without considering the natural dispositions of a boy —his honesty, his reliability, his respect for authority, his appreciation of privileges, his fidelity to duties, and his conduct. Quality and not quantity may be very wisely observed in this selection, and we may very often trace " altar boy evils " to the disregard of this very wise saying.

(3) Class Standing. This will indicate whether or not the boy is capable of learning the necessary matter for useful service in the sanctuary. If he is backward and dull, he will be handicapped in learning. But it often happens that the brightest are somewhat lacking in gifts of character in which the dull boy may abound. In this the priest must exercise his best judgment.

(4) Home life and parents should, in a great measure, govern the selection of the boy. If the parents are faithful, God-fearing people, devoted to their faith and their Catholic home, it is safe to say that the boy from such a home will be quite suitable. Poverty should not be an obstacle, yet we must bear in mind that it sometimes reflects carelessness, which may be evident in a boy's make-up and personal appearance. A good home, where respect, obedience, and a Christian spirit are found in parents and children, will be the most helpful agency in training the boy and maintaining his usefulness. This should be given due consideration.

(5) Personal Appearance. For this qualification we might have used the term " Cleanliness ", in which nearly ninety per cent of personal appearance consists, were it not that some attention must be given to noticeable physical defects, hence the need of a more generic term. Inasmuch as the boy is more or less " on parade " while he is serving in the sanctuary, his personal appearance should not excite adverse criticism. Therefore, some attention should be given to this qualification in order that the boy may add to the general dignity of the ceremony.

2. *Training the Group.* With the selection of candidates completed, the important work of training the group begins. Here one finds the common reason why many priests do not meet with success in altar-boy management. It is due to lack of method in training the boys. In order to illustrate general conditions in parishes, large or small, let us take the example of an ordinary group of twelve boys. With good systematized instruction of one hour each day, two weeks is ample time in which to train the group in the Latin and the ceremonies of low Mass. The boys must be given to understand that within that time they must qualify if they are to be accepted in the sanctuary. Unless this definite plan is made known and observed, less attention will be given and less effort put forth on the part of the boys. As a consequence the period of training will be unnecessarily protracted and become tedious both for the boys and the priest in charge. The understanding that the necessary preparation must be made within the specified time, and that the boy must meet a certain standard of qualification, will give the impression that there is a definite and important system governing the work. It is without doubt the " hit or miss " system, lack of definite organization and absence of supervision that are responsible for a great many of the so-called altar-boy evils. The definite period of training will also offer an admirable test of the boys' zeal and ambition so that before too much time and money is spent upon him, he may be eliminated entirely or placed on " the waiting list ".

The course of training will include instruction in the two branches of study: (1) the Latin; (2) the Ceremonies.

(1) The Latin. If possible, the group should be limited to ten or twelve boys. A time for the group study should be selected that will be convenient for both the priest and the boys so that nothing will conflict with the attendance of either, and every moment of the specified time will be available.

Absence from these classes should not be permitted, save for a very serious reason, since this is one of the best means of testing the boy's future dependability. If insisted upon, it will impress the boy with the importance attached to attendance when required.

A school classroom will be found most convenient, with separate desk for each boy and the blackboard for written explanations. Each boy should be supplied with a book or card giving the Latin of the Mass in good legible print. In some of the smaller prayer books the print is not sufficiently legible, hence a suitable book or card should be used. The instructor will begin by explaining the simple fundamentals of the Latin pronunciation. That is, the vowels, dipthongs, the division of words into syllables, at the same time writing examples on the board and giving the English equivalents.[6] The boys will then be asked to pronounce the examples as written on the board. After several repetitions, the priest will then take the Latin of the Mass, read it slowly, while the boys follow the pronunciation in their book, so as to train their ears to the sound. He then asks the boys to repeat slowly in unison the words of the responses.

After this has been done two or three times, he will call the individuals to read the words, helping them with the pronunciations that offer difficulties. It will be found that generally the same words present the same difficulty for each boy, hence all may profit by an explanation on the blackboard. A few moments may be given for private study, then the boys should be called again individually to recite the responses which have been the object of study.

(2) Ceremonies. Since there are certain ceremonies of the liturgy which hold for all occasions, it will be found useful to instruct the boys upon these general movements while they are learning the Latin. It will serve as an effective relaxation if, for instance, after learning three or four responses, their attention is directed to the proper posture in procession, that is, position of the hands, direction of eyes, genuflection, bows, etc. It is very important to the good appearance of the boys in the sanctuary that they master these fundamental principles, hence the advisability of actual practice. First, two boys should be used to demonstrate under the direction of the instructor the correct execution of the various movements in the procession, in the serving of low or high Masses, etc. Then the whole group should be taken together and shown the movements to be followed when the group acts together. It will be found that much needs to be done to train the boys in

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[6] A recent publication for the use of altar boys by the Rev. William A. O'Brien will be found very useful in the teaching of the Latin.

walking, genuflecting, bowing, etc. as the dignity of the ceremonies requires. It is evident in many places that there is lack of attention to this correct training of boys; hence the variety of original ceremonies found in various churches. Too strict attention to details in instructing the boys in the ceremonies cannot be given. If the boy does not know what is the correct ceremony, he will invent one himself.[7]

After the general principles have been learned, attention may be directed to the individual and special ceremonies of the Low Mass, High Mass, Vespers, Benediction, etc. As the actual doing of a thing is more effective than verbal instruction, it is advisable to have some form of improvised altar at which the priest may illustrate the parts of the Mass, and the movements in which the boys take part. Emphasis should be placed upon the correct manner of executing each movement, especially of those parts where abuses most often occur. Attention should be called to the necessity of gravity, unison of movement and strict attention to the ceremony, so that the boy will appreciate the difference between a church ceremony and his usual occupations elsewhere. Unless the boy is taught to appreciate the sacredness of the ceremonies of religious worship, he will naturally play his part in them in the same hasty and heedless manner as he performs his other duties outside the Church. To attain perfection in the ceremonies, each office to be fulfilled by the boy should be taught in its detail. The boy's ability to learn the Latin does not mean that he will learn the ceremonies by observation. He must be taught. When, in the judgment of the instructor, sufficient time has been spent upon the study of various ceremonies, practice in the sanctuary itself will be a great help, for the boy will better retain the directions given by localizing them.

With the instruction in Latin and ceremonies completed, the examination mentioned in the beginning should be faithfully carried out. By this method the importance of the privileges of serving can be stressed and the opportunity will be at hand of eliminating the undesirables or placing them in a probationary group.

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[7] There is a very commendable ceremonial for altar boys compiled by Father Esser, C.PP.S. and published by the Messenger Press, Carthagena, Ohio. In this little book is to be found a detailed explanation of the ceremonies used in various church functions which will prove very helpful in instructing the boys in serving. With the correction of a few minor details and an improvement in the presentation of the matter in some future editions, the value of this little book will be greatly enhanced.

III. STRUCTURE OF THE ORGANIZATION.

Whether this organization plan is to be adopted in a large or a small parish, the fundamentals will be found applicable to both, although there may be need of slight modification in minor details to suit local conditions. In the process of selecting and instructing the boys, the priest will have the opportunity of classifying them into two groups: (1) accepted; (2) probationers.

The first group will consist of those who have given satisfaction in the tests mentioned and are qualified to be admitted into the sanctuary. The second—the probationers—are those who did not qualify in the examination, but who may later on "make the grade". They are to be retained as candidates with the understanding that they will be promoted according as they qualify and as a vacancy in the first group occurs. In this group also may be placed the boys who aspire to the dignity of altar boy and seem to give promise of being good material for the future, although probably not having been selected previously. This group can be held together by the practice meeting that should be held at intervals for the study of the Latin and the ceremonies. It is from this second group only that selections should be made to recruit the first group. The boys should understand they must make their novitiate in the probationary group before being eligible for promotion to the first group. This is an effective method of establishing a high standing, for if a boy in the first group fails to give satisfaction he can be demoted to the class of probationers, or if his offence is serious, he may be dismissed altogether.

The method of promotion on merit will appeal to the boy's mind, and serve to dignify the organization and systematize its operation—a thing that is absolutely necessary in managing the altar-boy group. Where there is lack of organization, with no check-up on faithfulness in attendance or perfection in serving, there will be a cause for much dissatisfaction and justified complaint, even on the part of the boys themselves. They appreciate recognition for services rendered. Supervision should not be, as it often is, objectionable to the boys. But in order to have this effective supervision there must be system in the organization.

(1) The Accepted Group. Once decision has been made on the personnel of the accepted group, each boy is given an application form to be signed by his parents. In it are incorporated the following: (1) the request of the parent that the boy be admitted to serve in the sanctuary; (2) a promise that the parents will take a personal interest in his attendance at the services and rehearsals; (3) that they will accept the responsibility for his cassock and surplice, if that be the custom of the parish, or at least see that the surplice is properly laundered at specified times; (4) that they will try to impress upon him an appreciation for the privilege of being selected to serve in the sanctuary.

When this application is returned, a cassock and surplice may then be assigned to the boy with the privilege of a place in the sanctuary. The question has often been debated whether or not the parish or the parent should supply cassock and surplice. It would seem that best results have been obtained when the parish supplies them, for this tends to promote the ambition of the boy, since it is a kind of reward, and also extends the authority of the one in charge.

(2) *Classification.* In order to carry out the idea of promotions, care should be exercised in assigning the various duties to those who have qualified by their knowledge, experience, and fidelity. Hence it is well to have certain boys classified into groups who may act in the capacity of master of ceremonies, or incense bearers, or acolytes. Thus, when a ceremony requires their services, selection should be made from the boys who have qualified for the particular office in question. In this way the boy will be influenced by the desire to fit himself for a higher office. Some external mark of distinction can be used to indicate that a boy has qualified for a particular group. The less proficient should be confined to the more simple offices, such as the torch bearers, and made to feel that they must earn their promotion.

(3) *Regulation.* A code of rules covering the selection of boys, their conduct in the sacristy and sanctuary, promotions, punishments, should be posted in the sacristy, and the altar boy should learn them as a subject for examination before he is

accepted. This will be something definite to appeal to when handling a matter of discipline. With things thus well understood, there will be little occasion for disagreeable and drastic measures in dealing with the boys and the " mild but firm " system will establish itself automatically. In order that justice may be practised, a strict record of the boys' attendance, both at the rehearsals and at the services, should be kept. Any breach of conduct can also be noted, and this will promote the following very effective system of rewards and punishments.

4. *Rewards and Punishments.* It is well understood that an organization to be stable must have its code of laws, together with a sanction in the form of rewards or penalties to be meted out to the members according as the laws are observed or disobeyed. There is a particular need of this in an organization of boys. Therefore, the priest in charge must be prepared to give reward for merit and punishment for demerit, if he expects to get the best out of the services of the boys. These rewards should be definitely decided upon and made known to the boys, who will then be stimulated with an ambition to work for them. They should be graded according to the number and value that may be available, and may consist in any of the many varieties of attractions for boys; for example, money prizes, sport outfits, baseballs, basketballs, skates, hockey sticks, and also the vacation at camp, if such is available.

In our particular case the boys have as first prize the two weeks' vacation at camp to be awarded to the best boy in all branches. The second prize, one week at camp. The money prizes—five dollars each to the next three boys; a one dollar prize each for the next five. The boys are also given the privilege of one night in the gymnasium after general rehearsal.

The custom of giving money to the altar boys as a payment or tip for serving is in vogue in many parishes, and will be found to have come into practice because no system of annual rewards was ever inaugurated. That the boys are deserving of reward for their services is readily admitted; but remuneration in the form of payment or tip will inevitably train the boy to look upon his services in the sanctuary solely as a source of revenue. The cultivation of such a spirit should certainly be avoided, both for the good of the boy and for the dignity of the sanctuary.

(5) *Rehearsals.* The rehearsal or practice meeting should be held regularly in order to give an opportunity to correct mistakes and prepare for special ceremonies which occur at intervals. The frequency of this meeting depends upon the work expected from the boys, but should take place at least every month.

(6) *Record-Book.* An exact record should be kept of the turns at serving so that one boy may not be called upon too often and another not at all, thus giving place for unfair distribution of the work. In this way, justice and equity will be observed and the boys will not be inclined to object when they are named to serve. Furthermore, they will know that a demerit will be earned if they fail in their assignment. The list of assignments should be posted where it can be seen and referred to by the boys.

IV. DIFFICULTIES.

Our study of the altar-boy problem would not be complete if we neglected to treat of the several difficulties which confront the priest in this work. The anticipated solution of these will greatly aid in the harmonious working of the organization. We may classify them under the following headings:

1. Unwillingness to serve as an altar boy. This may appear somewhat exaggerated; nevertheless it is an actual fact and known to exist in certain places. The remote cause may be found in the bad reputation which the existing organization has made among the boys of the parish, because of faulty management and lack of supervision. So many boys have already been "on the altar", as they term it, and "got fired", that the ranks of eligibles are almost depleted. Also, the imposition that some boys suffered by being obliged to serve more often than others and by unfair distribution of privileges and rewards, may have caused many to withdraw. Thus ill-feeling spreads among the boys, who come to look upon serving rather as a punishment than an honor and a privilege. Good will and eagerness to serve on the part of the boy is a tremendous help in moulding him into usefulness, while its absence will in the same measure render him less desirable. If he is positively set against it, he should not be conscripted. To remedy this situation and to supply the needed boys—especially

in smaller parishes where eligibles may be few—it will be necessary for the priest to use a little prudent persuasion in the following manner. He will begin by calling together a group and explaining to them that a new society or club or sodality for the altar boys is to be established. He will do well to explain at first how he plans the activities or rewards for the boys by the baseball team, the trip, the camp vacation, etc., in order to overcome their already preconceived antipathy and to stimulate their interest. When he has interested them in this phase of the work, he will then be able to present the higher motives, that is, the dignity of being chosen, the privilege of serving, etc. In this way he will reëstablish in the boy's mind the proper respect for the altar boys' organization and stimulate their ambition to take part in it. If he maintains a high standard by a well-ordered system he will not encounter this difficulty in the future, but on the other hand, boys will present themselves as anxious candidates.

2. Uncleanliness. Not an uncommon difficulty to be met with is uncleanliness. Even the boys of very excellent habits and good homes present themselves sometimes with unclean hands, soiled shoes, etc., so that they are liable to excite criticism on the part of the faithful. Boys who are otherwise excellent in every way, because of their own carelessness or because of their recreational activities cultivate a habit of uncleanliness which they will carry into the sanctuary unless taught otherwise. Hence the need of a regulation on this matter clearly worded and strictly enforced.

3. Cassock and Surplice. It must be admitted that the beauty of our liturgical ceremonies is greatly enhanced by the neatness and attractiveness of the vestments of the altar boys. On the other hand, this beauty is greatly marred by the careless, unkept and ill-cared-for condition of cassocks and surplices worn by the boys. This is surely a reason for justified criticism in some parishes where it is evident that little or no attention is given to this equipment of the boy. It can not be expected that the boy himself will be particular about his cassock and surplice, unless he has been trained to the necessity of a proper appearance, both as to his person and his clothes, when he enters the sanctuary. Therefore, the proper care of cassocks and surplices should be provided for by regulations

known to the boys themselves, and enforced through proper supervision.

It is not a little problem to care for the cassocks and surplices properly. A good locker or closet system should be provided. Opinions may differ as to which of the two is preferable, but with the well organized group the large closet with bars upon which cassocks and surplices are hung by the use of the ordinary coat hanger is found most practical. It is also possible to use the revolving stand in this closet in place of the bars. This permits the person to remain outside the closet while taking the cassock from the stand, thus eliminating the danger of disturbing the other cassocks. This will also facilitate the operation of taking down and replacing the cassocks. Each cassock and surplice should be properly numbered and a number assigned to each boy so as to keep both in orderly condition.

If space permits, it will aid much in protecting cassock and surplice to have the boys serving on weekdays take their own out of the large closet and place them in a separate locker, so that they will not be in danger of disturbing all the others, which so frequently happens. There is usually little chance for supervision during weekday services.

The individual locker system offers this difficulty. It is usually rather small and the surplice has to be unduly crushed to place it in the space available, with the result that it very often finds its place on the floor.

It will then be either mislaid, before it is restored to its proper place, or so badly soiled that it will not be fit for use, and the boy will be led into that very annoying habit of taking the surplice of another, whenever he has difficulty about his own. Necessary regulation and supervision are the only remedies in this case.

Laundering of the surplices at stated intervals must be provided for either by the church or by the parents, if we are to eliminate a very general and justified criticism of our altar boys. If the linens used in the sacred functions must be properly cared for, since they are associated with the Holy Eucharist, should not the same reason hold in regard to the surplices of the boys? Yet it not infrequently happens that this very elementary requirement is almost entirely lost sight of, and the boys are permitted to appear in the sanctuary wearing surplices that give evidence of neglect. Torn or soiled linen of any kind should not be used about the altar, where cleanliness and order must unite to inspire respect and reverence for the Divine Presence.

It is necessary to say a word in regard to the shoes which the boys are to wear in the sanctuary. Nowadays there is such a variety of shape, color and form in this particular equipment for boys that a noticeable abuse has found its way even into the sanctuary. If it is not practical to have a set regulation as to form and color, at least the black shoe may be insisted upon without too great hardship upon the boy. It may be the ordinary " sneaker " or " oxford ", but a desirable improvement will be made in the appearance of the boys, if this regulation is enforced.

4. Absence and Misbehavior. (1) Absence. Even with the very best organization, these two difficulties will sometimes be experienced. The strongest antidote for absence is the strict recording of attendance, the merit system, with rewards for faithfulness and demerits for absence. If the boy knows that no record of his attendance is kept he will naturally interpret this to mean that it is of little importance whether he is in attendance or not, while on the other hand, if he knows that he will suffer a demerit for being absent and thus lose chances of a reward, he will make an effort for perfect attendance. This record can be kept without difficulty if a special book for the purpose is used, which will also serve to record the boys serving both on weekdays and on Sundays. Nothing is more annoying to the priest and detrimental to the services than to be obliged to perform the sacred functions without proper assistance. It is indeed contrary to the whole spirit of the liturgy, which calls for the fulfillment of these minor offices wherever possible, by those sharing even in the Sacrament of Holy Orders. Possible absence of the servers, therefore, must be foreseen and provided for, if we are to maintain the dignity of liturgical offices.

(2) Misbehavior. It is a common accusation, and in some respects true, that the altar boy cultivates a disrespect even for the most sacred of places, the sanctuary. Familiarity breeds contempt. Whatever may be the actual condition in particular cases, this cannot be said to have a universal application, al-

though it is a real danger unless guarded against. The carefree mentality of a boy, his natural disposition to throw off restraint, both of body and mind, predispose him to violation of respect and reverence even in church. It may be thoughtlessness and sometimes malice. He must, however, be taken as he is and by systematic instruction, based upon clearly defined rules of conduct, be fashioned into habits of respect and obedience. We should not condemn too freely the boys because of their lack of respect, since, if we speak the truth, the example set by some of the clergy is not always a perfect ideal for the boys to follow. The sacristy is part of the church, according to the rubrics, where silence and respect should be observed by everybody, priest and layman. Furthermore, if the matter of discipline is not explained during the time of preparation and instruction of the boys, it is altogether out of place to attempt this instruction by a violent tirade in the sacristy or in the sanctuary. Therefore, a consistent good example on the part of the priest, and all who frequent the sacristy, will be found absolutely necessary to obtain the same in the boys. It will inevitably happen that sometime or other it will be necessary to discipline a boy for misbehavior. In that case and for that very reason, the priest in charge should have his plan of demerits well understood, and the causes of suspension or expulsion incorporated into the code of rules. In this way the impulsive and sometimes unnecessary "firing" of altar boys will be eliminated, and there will not be so many with that distinguishing encomium, "I got fired".

5. Non-coöperation of Parents. Perhaps one of the surest means of success in handling the altar boy problem is the coöperation of the parents. For this reason, in the selection of the boys, home and parents are taken into consideration. To cultivate this element and to secure help in other ways, a very effective method will be to have a little social gathering where the boys will invite their parents to be present. They will act as the hosts with their parents as their guests, while the boys will provide an entertainment program after which refreshments may be enjoyed, each boy serving his own parents. This will offer the priest a wonderful opportunity to explain to the parents the organization and regulations governing the boy's service in the sanctuary, with a plea for their active and inter-

ested coöperation. While it itself it requires little trouble and expenditure, it will be found most helpful in securing the desired results.

If, therefore, reverence, dignity, and edification are to characterize the liturgical ceremonies in our churches, every effort must be put forth to accomplish them in a spirit of fidelity to every rubrical prescription, and devotedness to the high purpose which they serve. By them man worships his God, through them he is taught divine wisdom, and in them he feels the touch of the Divine Presence. If then the priest is constituted herein His official representative, must not his priestly solicitude extend to every element in this ceremonial worship? It will, therefore, necessarily include the selection and proper training of the altar boys, who contribute such an important part in our liturgical offices, and who are now too often looked upon as a troublesome and insolvable problem, which they are not.

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A NATIONAL CATHOLIC STATISTICAL BUREAU.

Our Imperative Need of It.

I. POPULATION

THE children of this world, we have been told, are wiser than the children of light. And one way in which they show their wisdom is in gathering facts. Big corporations like the American Telephone and Telegraph Company have elaborate statistical bureaus. Such bureaus may not prevent depressions, but at least they do allow the corporations to weather the storm better than otherwise they could. An accurate knowledge of conditions is the first step toward offsetting losses and making gains.

The Catholic Church in the United States is a big corporation in several senses, or it is a corporation with several kinds of business. Obviously the Church is a business corporation in that it has hundreds of millions of dollars invested. And the Church ought to know the facts pertaining to this side of its business.

But the Church is a business corporation in another sense, too, because it has business in another field. The main business of the Catholic Church is not to amass property, but to lead people to heaven by getting them to keep the Ten Commandments. And from this standpoint every person in the United States is a possible client of the Catholic Church. Our market will not be saturated until quite literally there is one fold and One Shepherd.

How far is the Catholic Church successful in its business of gaining souls? We do not know, because we have not the statistics available. Certain figures are published in *The Official Catholic Directory* and elsewhere, but they no sooner come out than there is a chorus to the effect that the figures are worthless.

Whatever the accuracy or inaccuracy of these figures, they are defective in that they give only a small part of the information we ought to have if we are to know the state of our business. In addition to knowing the Catholic population, we should be able to tell how many converts we made in a year, the number of children born to Catholic parents, the number of Catholics fallen away.

For some years, I have been studying what statistics we have, trying to infer from them whether we are going backward or forward. Recently, I suggested that on the basis of the *Catholic Directory* we must have lost about 500,000 born Catholics last year. I never expected that this conclusion should be taken as Gospel truth. But I did hope that perhaps sufficient interest would be stirred up to make us get the real facts by more accurate and complete statistics.

Suppose, then, that we had the will to gather the statistics, what facts should we aim to get? I shall jot down some of the points that occur to me, with the hope that others may make further suggestions. And lest anyone should be inclined to cast these suggestions aside as merely the academic imaginings of an impractical dreamer, I hasten to say that almost all these facts have been gathered and published for the Catholics of Germany.[1] What German Catholics can do with their post-war conditions, certainly American Catholics should be able to do with greater ease.

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[1] See December number of ECCL. REVIEW, pp. 648-650, for the practical pastoral use of Catholic statistics gathered for the Church in Germany.

First of all, we should have the demographic facts about Catholics in the United States. Fundamental for this, is the number of Catholics from year to year. Everyone seems to be agreed that we do not know this. It is not the fault of the editor of *The Official Catholic Directory,* but the fault of the way in which the figures he publishes are gathered. As I understand it, the chancery office simply adds up the estimates sent in by the pastors, and report the total for the diocese.

As has been pointed out time and again, there are defects in this method. For the pastors, in many cases, do not make an actual census of their parishes. They simply guess at the number of Catholics. And there is no uniform basis for the count. Some pastors may count everyone who has made his Easter duty; others, everyone who is supposed to be a Catholic because he was once baptized and has never formally apostatized. Still other pastors report only those who contribute to the support of the Church.

If we are to know the number of Catholics, we must decide upon what we mean by Catholic. And the same definition ought to apply uniformly in every parish. Then there should be, if not a uniform method of gathering the facts, at least a uniform efficiency. In some parishes the pastor or his assistants may be able to make a census, while in others the work can be delegated to the Holy Name Society or some other organization. That the work can be done is shown by the fact that a quite thorough census is sometimes made in connexion with a diocesan drive.

In addition to the mere total of Catholics, however, we should know the distribution of the Catholic population. This would embrace both geographical and racial distribution. For instance, two maps should be prepared, of which one would show the density of Catholic population in each State in proportion to the general population, and the other, the percentage of Catholics in each state to the total Catholic population.

If the population figures were properly gathered, it would be easy to distinguish between rural, small town, and city Catholics, and to exhibit the facts graphically. We have a general idea that our Catholics are concentrated to a large extent in the cities. But we do not know the exact facts. And as we do not know the facts with any accuracy, so we do not know the conclusions to be drawn from the facts. Is there more leakage among city Catholics than among rural Catholics? Have city Catholics a smaller birth rate than rural Catholics? Do they marry later?

Much more difficult of ascertainment than the geographical distribution of Catholics is the racial distribution. How many Catholics are foreign-born, how many are children of two foreign-born parents, how many of one foreign-born parent? To what nationality do these foreign-born belong—Irish, German, Polish, Italian, etc.? These questions probably could not be answered the first year by a statistical bureau, but they should be kept in mind as an ideal toward which we are working.

II. VITAL STATISTICS

Besides the geographical and racial distribution of Catholics, it is important to know the distribution between men and women, and at least between children and adults. Probably it would be better to adopt the same age limit for children as the Federal Census of Religions, so that comparison with other religious bodies will be facilitated. Moreover, if we are to know the educational situation thoroughly, we should know the number of children of grammar school, high school, and college age. If a Catholic statistical bureau could not gather the facts directly for Catholics, it could at least assume the same age distribution for Catholics as for the general population.

From the Catholic standpoint, one of the most important sections of vital statistics is the birth rate. Once the Catholic population is known accurately, it will be a simple matter to compute a very crude birth rate. For it is easy for the pastors to report the number of infant baptisms, and the baptisms divided by the population would approximate the birth rate. But we should try to go farther than this. For one thing, an allowance should be made for mixed marriages, because children born of such marriages have only one Catholic parent. We should know, too, the number of children born to Catholic parents who are never presented for baptism; and we should know in how many cases this happens in mixed marriages, again subdividing the mixed marriages into those performed with a dispensation, and attempted marriages without a dispensation. This may seem a tremendous undertaking, but it has been done for Germany.

As the business of the Church is to get people to keep the Ten Commandments, a distinction should be made between legitimate and illegitimate births. And the statistical bureau should add a comparison with illegitimate births for the general population.

The crude birth rate, however, does not tell us everything we ought to know: more important, perhaps, is the birth rate per married person, and per those of marriageable age. Are these rates materially higher than for non-Catholics? And if these corrected birth rates are higher, how about the crude birth rate? The birth rate per marriage might be high, and yet the crude birth rate low because marriages are delayed.

And is there a difference in the birth rate between families where both parents are Catholics, and where one is a non-Catholic? How do these crude and corrected birth rates compare for rural, small town, and city Catholics? How do they compare for the different racial groups of Catholics? That is, do foreign-born, or those of foreign parentage, have higher birth rates than the older stock of American Catholics? And do certain racial strains seem more prolific than others? We shall never know how immigration is affecting the Church in this country, until we know these facts. Heretofore, we have been merely guessing.

It does not seem to me an impossible task to determine the age of marriage for rural, small town, and city Catholics. And the information would certainly be of great interest. Possibly, too, ways could be devised for distinguishing the average age of marriage for foreign-born and foreign-parentage Catholics, even dividing them according to racial strains. It is an ideal devoutly to be wished, but perhaps we who have had nothing ought not to expect too much at the outset.

The next important group of vital statistics concerns death. Dr. O'Hara has suggested certain reasons for thinking that the Catholic death rate is higher than that for the general population.[1] But although his reasons seem plausible, they leave room for doubt. The question of the Catholic death rate ought to be put beyond dispute by all the dioceses reporting deaths. This would be a very simple task for most pastors, and given the population and deaths, the death rate is easily computed.

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[1] See Dec. ECCL. REVIEW, 1931, pp. 592-596.

Moreover, if we distinguish in our population statistics between rural, small town, and city Catholics, we can easily distinguish between these groups in our death rates. It follows, also, that if we know the Catholic population of the various racial strains, it would not mean much added labor to calculate the rates for these strains.

If we could know these facts, we could check a number of assertions that have been made about different races. For instance, Dr. James J. Walsh some years ago wrote several articles in *America* with the rather startling title, "The Disappearing Irish". Is it true that Irish Catholics in this country have an abnormally high death rate and a low marriage rate? Dr. Walsh gave a number of interesting facts, but the basis of his investigation was not large enough to warrant any general conclusion.

Some of the dioceses distinguish now between infant and adult baptisms. It would be just as easy to distinguish between infant and adult deaths. And the information has a very important value. Contraceptionists have loudly proclaimed that a high birth rate means a high infant mortality rate. Is this true among Catholics?

Following from the interaction of the birth, death, and marriage rates, we meet the problem of the size of Catholic families. As far as the general population is concerned, the size of the family has been steadily decreasing. Is this true of the Catholic family also, and to the same extent? Have urban conditions or racial strains more influence than religion? We shall not really know what effect Catholicism is having on its people until we can answer these questions.

III. CONVERTS AND IMMIGRATION

If we know the Catholic population, and the birth and death rates, we know a great deal that is of interest and importance. But there are two other factors to be taken into consideration in calculating what the Catholic increase should be—immigration and converts. As long as the Federal Government makes no record of the religion of immigrants, we can only roughly guess at the Catholic proportion by considering the country from which the immigrants come. A Catholic statistical bureau should give us an estimate of the number of Catholic immigrants each year, less the number of Catholic immigrants leaving the country.

About three-fourths of the dioceses report the number of converts each year. All should report them. And the statistician preparing the actual copy for publication could easily put these and all other statistics in a form allowing comparison from year to year and diocese to diocese. It is a very interesting fact that where Catholics form a very small minority of the population, they are making more converts per thousand Catholics than in sections where the Church is presumably stronger. Just as we have a birth and death rate per thousand Catholics, so we should have a convert rate.

And the convert rate should be calculated not only per thousand Catholics, but also per priest in active service. Perhaps a distinction should also be made between priests in parish work, and those engaged in other services. But if we are to make real headway in this country, all priests in active service must be making converts.

IV. Priests, Sisters, Brothers

We already have the total number of priests for each diocese and for the whole country. But a statistical bureau could reduce these figures to a per thousand basis. Then a real comparison could be made from year to year to see if we are advancing relatively to the population. And the total number of priests could be split up into those in parishes, in schools, hospitals and other charitable institutions. In regard to the teaching priests, it would be interesting to know the proportion engaged in high schools, and those engaged in colleges.

If the right-hand of the Church is the priesthood, certainly the left-hand is the sisterhoods and brotherhoods. But they have been so far largely neglected in our statistics. We ought to know the number of sisters and brothers engaged in various kinds of work. They far outnumber the priests, and although they do not administer the Sacraments they are doing a very important work. No true picture of the condition of the Church will ever be obtained until we know how we stand in this regard. And, like the priests, the gross figures should be reduced to a per thousand basis. We might, for instance, increase the absolute number of sisters, and yet have fewer in proportion to the Catholic population than ten years ago. If that were so, it might spell retrogression rather than progress.

Possibly many of these statistics may seem to some unduly complicated and unnecessary. But they are all directed toward answering the question, Are we holding our own with reasonable efficiency? That is one of the most important questions for this gigantic spiritual corporation, the Church, to answer; and we cannot answer it until we have reliable statistics covering the Catholic population, the birth and death rates, converts, and the relative number of priests, sisters and brothers. Surely the importance of the question warrants considerable trouble in getting these statistics.

For instance, the remarkable growth of the Church in this country has probably been due principally to immigration. But a secondary factor of importance has been the natural increase of Catholics by excess of births over deaths. An actual increase in numbers, and even a relative increase in proportion to the general population, might imply the loss of thousands of born Catholics. And we might be losing born Catholics because there are not priests and sisters and brothers enough to look after them.

V. EDUCATIONAL STATISTICS

The educational statistics of the *Catholic Directory* are very meager. In many instances too they suffer from a lack of any consistent standard in classifying institutions. As a consequence, we have *The Official Catholic Directory* reporting a larger number of colleges for men than does *The Directory of Catholic Schools and Colleges,* published by the National Catholic Welfare Conference. Each year our editors comment on these figures of the *Catholic Directory* and tell us we have so many colleges, although some of these institutions are colleges only in name. If all Catholic statistics went through a central statistical bureau, this obvious error about colleges would be eliminated.

The department of education of the National Catholic Welfare Conference has made a beginning in gathering fuller educational statistics than those in *The Official Catholic Directory*. But even the biennial *Directory of Catholic Schools and Colleges* does not go far enough. For instance, it makes no distinction between Catholic and non-Catholic students. Some of our academies and universities have a very large percentage of non-Catholic pupils. Georgetown, Detroit and Marquette universities have more non-Catholics than Catholics. As a consequence, when we simply add up the number of students in Catholic institutions, we are deceiving ourselves. It is a good thing, of course, to have non-Catholic students come under our influence. But the facts, at least from the standpoint of educating Catholics, are not as definite as would seem to be indicated by our statistics.

Then, too, our annual educational statistics should give some indication of how far we are really getting all our children into Catholic schools. It is something to know that we have about 2,000,000 children in Catholic schools. But in addition we ought to know how many of these are Catholics, and also how many Catholics of school age are not in Catholic institutions. If the National Catholic Welfare Conference is able to get so much information, it should be able to get these additional figures.

Of the Catholic children of school age who are not in Catholic schools, how many are in non-Catholic schools, and how many are not in school at all? Nobody knows. But I submit that we ought to know. We cannot have a complete picture of the Catholic educational system until we do know. Several surveys have indicated that we have less than our proportion of Catholics in higher institutions, both Catholic and non-Catholic. A good statistical bureau would give us the real facts from year to year. And knowing the facts, we could take measures accordingly.

Like all the other statistics, these educational figures should be reduced to a comparable basis. New York, for instance, has a great many more children in school than Richmond. But has it a higher proportion of its Catholic population in Catholic schools? A few years ago, using simply the figures of the *Catholic Directory*, the diocese of Nashville had 300 children in Catholic schools for every thousand of the Catholic population, whereas the diocese of New York had only 100. This a sort of relativity that will be important no matter what happens to Einstein's theory. I am afraid that in some places we have been encouraging ourselves with figures that would mean a very different thing if they were reduced to a relative basis.

VI. STATISTICS OF CHARITY

Already we have some figures in regard to hospitals and other social agencies. But they are very inadequate. Each year we should have the number of beds in Catholic hospitals, and the number of patients. Moreover, the patients should be divided between Catholic and non-Catholic. And the beds should be reduced to a per thousand basis.

All our other charitable undertakings should be included. This would include not only institutions, such as orphanages and homes for the aged, but the St. Vincent de Paul Society. And we should know the amount of money being spent annually in each field of social endeavor. Naturally, too, this money should be reduced to so many dollars per thousand of the Catholic population. I suspect that when put on this relative basis, we should learn some very interesting facts. Perhaps some of the big dioceses would not show up as well as some of the smaller ones. The sum total that we are spending in charity must be enormous, and there is no reason why we should hide this light under a bushel. It should be put on a candlestick.

VII. MORAL STATISTICS

Charity, of course, is a moral virtue. And any facts in regard to Catholic charity have a moral bearing. This would be particularly true, for instance, in regard to Good Shepherd homes. If we know the number of Catholic inmates, some light would be thrown on the sexual morality of Catholics. More light still would come from the number of illegitimate births.

If we could know the number of divorces *a thoro* occurring among Catholics, and whether or not more occurred proportionately in mixed marriages, we might do something about it. But I suppose it is impossible to get any such facts, because

Catholics so rarely ask any ecclesiastical sanction for a divorce *a thoro.*

And in the line of moral statistics, we should have the number of Catholics in prison. It has often been said that we have a great many more prisoners than we should have in proportion to our population. At present we do not know whether this is true or not. Of course, a distinction should be made between prisoners according to the offence committed.

In all these moral statistics it would be very valuable if we could distinguish between those who had been educated in Catholic grammar schools, high schools, and colleges, and those who had not. This would serve as a check upon the effectiveness of our teaching. If the figures showed that those going to Catholic schools were more moral in all these respects, it would be a strong talking point for our schools. Such statistics would convince many parents who remain unmoved by merely *a priori* inferences.

VIII. Finances

Finally, we come to the question of material plants and endowments. If we are going into the financial side at all, we should distinguish between the various kinds of work we are doing. Churches are in a category by themselves. Then there would be educational institutions, divided between grammar schools, high schools, colleges and universities. Hospitals warrant a section to themselves, but perhaps other benevolent institutions might be lumped together. In all these classes, a distinction should be made between ground, buildings, and endowments. For the schools it would be well to know the amount in laboratory equipment and the number of books in the library.

A complete picture of our finances would include the extent to which this property is encumbered. Certainly this is a very considerable share of the property standing in the name of the Catholic Church. One conclusion from this is that the Catholic Church is not as wealthy as she appears to be. And as wealth frequently causes cupidity, it might be a good thing if the real facts were known. Moreover, it might be argued that the State was remitting taxes only on the Church's equity, at least in those States where mortgages would be taxed as personal property. The State laws vary in regard to exempting certain property from taxation. In some places rectories are taxed; in others, schools. Consequently there ought to be a statement for each diocese as to what property pays taxes.

It would be interesting to know the total income of the Church in this country, and the way it is spent. At least, we can know the cost of conducting our educational institutions. Some years ago the National Catholic Welfare Conference estimated that we were spending a hundred million dollars a year on our schools. It would be well to have certain knowledge instead of a mere estimate.

All financial matters should be reported first of all by dioceses, and then reduced to a par capita basis so that one diocese can be compared with another. The proportion invested in churches, schools, and charitable institutions probably varies a great deal from diocese to diocese. School expenditures should be given not only per capita of the diocese, but also per child in the school.

IX. Conclusion

Few persons will deny the advantage of having accurate statistics on the various points I have mentioned. But very many people will immediately conclude that it is impossible to get them. For one thing, we have the lethargy of our own people to deal with. They do not give out information as readily as some other groups. Anyone who has had occasion to ask information from both Catholics and non-Catholics will have found a larger percentage of the non-Catholics than of the Catholics willing to respond.

And a second obstacle is the question of expense. Statistics cannot be gathered and published for nothing. Would not a very large sum be required for all this? The United States Census Bureau costs millions. Would not our statistical bureau cost proportionately?

Of the two difficulties, I believe that the financial one is the lesser. One competent statistician to supervise the work and a few stenographers could make a very creditable beginning.

Naturally the headquarters for such a statistical bureau would be the National Catholic Welfare Conference. Its establishment need not interfere with existing publications.

The publishers of *The Official Catholic Directory* and other such year books would have the benefit of coöperation from the central statistical bureau to make certain figures more reliable than at present.

If it should prove impracticable to get for the whole Catholic body all the statistics I have suggested, it might be possible for the bureau to select certain small sections and make an intensive study of them. In this way light might be thrown on the entire situation. And from time to time, the bureau might make special statistical studies of various problems, just as the United States Census Bureau does. Marriage and divorce among Catholics might be such a problem.

Naturally we cannot expect perfection for any statistical bureau at the start. It will take several years to train our people to turn in all the desirable information. But if we had undertaken the work ten years ago, we should have something worth while now. And if we begin now, in ten more years we shall certainly have made great progress toward the goal of giving a complete and reliable picture of the condition of the Catholic Church in the United States. But we shall never get anywhere unless we make a start. *Qui fecit principium, fecit dimidium.*

J. Elliot Ross

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THE REPETITION OF EXTREME UNCTION.

THE bestowal of Extreme Unction is one of the paramount features of the sacerdotal ministry. The time of its administration is fraught with significance. Given, as it always is, when the patient is in danger of death from sickness, it is a momentous event, a crisis in the life of the recipient.

It is well, then, that a priest should be thoroughly cognizant of the theology which pertains to the administration of this great gift of God. Only through a full realization of its implications can he hope to discharge an intelligent ministry.

Far more anxiety is given the minister of Extreme Unction when the question of repetition of the sacrament arises than when its initial administration is concerned. Manifold are the dilemmas which meet the priest. He is confronted on the one hand by canon 940, § 2, which forbids reädministration in the same danger of death; on the other hand, he has within his charge people seriously ill of tuberculosis or carcinoma who linger for months and years with little or no perceptible improvement. May such people be reänointed and, if so, how often? How stringent is the obligation of repeating the sacrament? Again, a person who is seriously sick from disease and already anointed, falls and injures himself or is poisoned by food and is thus put in danger of death from a new and utterly distinct source of peril. Or a person, anointed before a surgical operation because of the gravity of his ailment, suffers shock or great loss of blood and is thus imperilled anew by the scalpel's work. Are such people to be reänointed?

Two questions, therefore, call for investigation. The first is the distinctly theological question: Can Extreme Unction be validly repeated in the same danger of death? The second is practical or disciplinary: When, in view of canon 940 § 2, may Extreme Unction be licitly repeated?

I. The Validity of Repetition.

The great majority of Latin theologians deny the validity of Extreme Unction repeated in the same danger of death. The effects of the sacrament, they hold, have a quasi-permanency, lasting throughout the entire time of the danger of death. The initial administration of the sacrament conferred a title to the specific graces of the sacrament. A repetition of administration could add nothing to this title, and so would be useless and ineffectual.

Liturgical history, however, does not seem to confirm this view. Ancient rituals[1] order the Unction to be conferred daily for seven successive days. The life of St. Rembert[2] mentions the actual fulfillment of this ritualistic prescription.

The Greek rite, as found in the *Euchologion,* seems to be nothing more than a development of this early practice. Where possible, seven priests come to visit the sick Greek and each in turn anoints him. In the beginning of the ceremony a very solemn blessing of the oil is performed by the first priest who is to anoint (for priests of the Greek rite have the faculty of blessing the *Oleum Infirmorum*). Now this very same oil is employed by the other six priests in their administrations. Yet each priest blesses the oil again individually, as though it were profane, before he proceeds to anoint the subject. It looks very much as if this ceremony is but a development of the older order of anointing on seven successive days, wherein profane oil would be brought each day and blessed at the bedside of the patient.

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[1] Such as the Gregorian Sacramentary, apud *M. P. L.*, 78, 537; the Ordo of Rheims, apud Martene, *De Antiq. Eccl. Rit.*, lib. I, c. 7, a. 4, Ordo VIII; the *Codex* of the Monastery of St. Remigius, apud *M. P. L.*, 78, 537B; the *Codex Tilianus,* 78, 528C; the Pontifical of Salzburg, apud Martene, ibid. Ordo XII; the *Codex Turonensis,* apud Martene, ibid. Ordo IV; the *Codex Victorinus,* apud Martene, ibid. Ordo XIX.

[2] *Acta S.S.*, 4 February, p. 571.

A great band of positive sacramental theologians incline to the view that Extreme Unction can be validly repeated in the same danger of death. Menardus, Launoi, Martene, Juenin, Drouven, Bouget, Catalano, Pellicia, Binterim, Kern, Telch, and Vermeersch extend probability to such an opinion. Others [3] declare that the repetition of Unction in the same danger of death is undoubtedly valid. And since the days of Benedict XIV, most moralists have counselled against over-strictness in refusing to repeat the sacrament in lingering illnesses.

At first blush it may appear that a pronouncement of the Council of Trent is in direct opposition to the opinion that claims validity for repeated unction in one and the same danger of death. In the Fourteenth Session (*De Ext. Unct.*, c. 3) the Sacred Synod declared: "Quod si infirmi, post susceptam hanc unctionem, convaluerit, iterum hujus sacramenti subsidio juvari poterunt, cum in aliud vitae discrimen inciderunt." Yet it does not seem too strained if we construe this Tridentine text in a positive sense, that is, the Council intended to assert the validity of the sacrament in the circumstances mentioned rather than to propose a taxative enumeration of the instances of its valid reception. The Council had reason to make such an assertion, for there was an opinion abroad that reanointing under any circumstances, even in distinctly different sicknesses, was quite inadmissible.[4]

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[3] Such as Wirceburgenses, *De Ext. Unct.*, c. 2, a. 3, dico 3; Tournely, *Praelect. Dog.*, — *De Ext. Unct.*, qu. ult., a. 2, quaeres 2; Billuart, *Summa S. Thom.*, De Ext. Unct., disp. unic., a. 7, petes tertio; etc.

[4] Cf. correspondence of Godfried, Abbot, to St. Yves, Bp. of Chartres (1093) apud *M. P. L.*, 157, 87-88.

To explain theologically the efficacy of repeated Unction in the same danger of death is nevertheless fraught with difficulty. Attempts made to this end by theologians are generally unsatisfactory.

In Scholastic terminology, every sacramental rite (*sacramentum tantum*) causes the production in the soul of a reality (*res et sacramentum*—commonly translated, " effect and sacrament "). With this reality as the proximate cause, sanctifying grace and the particular effects of the sacrament follow (*res tantum*).

According to the Jesuit Kern,[5] the " effect and sacrament " of Extreme Unction is the right and title to spiritual alleviation. There is no intrinsic incapability of increasing this right to spiritual alleviation, for it consists especially in acts of faith, hope, love, spiritual joy, resignation, etc. Hence the sacrament may be validly repeated.

Dr. Walter McDonald, the late dean of Dunboyne, takes exception to Kern. He argues [6] that the " effect and sacrament " of Unction is not a right, but rather a basis of right. A basis of right may be intensified or not. The character imprinted by Baptism, Confirmation and Order is a basis of right, but no repetition of these sacraments intensifies that basis of right, although there seems to be no intrinsic incapability of intensification. How, then, can a mere repetition of Extreme Unction produce any intensification of sacramental efficacy, while the " effect and sacrament " of the initial administration is already in the soul?

If the second administration consisted in unctions of organs different from those previously anointed, it could be held that the " res et sacramentum " could then be the proximate cause of helps and graces distinct from those previously received, that is, of grace and assistance against temptations proper to the organs anointed. Hence some [7] claim that the sacrament is twice received in the same danger of death when a patient is anointed with the short form in a single unction (in case of urgent necessity) and the other anointments are subsequently supplied. For in the second anointing, parts of the body distinct from that anointed in the initial rite, receive the oil.

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[5] *Tract. de Ext. Unct.*, pp. 350 ff.

[6] *Irish Theol. Quarterly*, vol. II, 1907, pp. 339-342.

[7] Sabetti-Barrett, *Theol. M.*, p. 799; *Il Monitore Ecclesiastico*, vol. XXIX, p. 166.

This does not, however, explain the present Greek custom of anointing the self-same parts of the body seven times or the ancient Latin custom of anointing the identical organs each day for seven successive days. Dr. Quinn[8] of All Hallows College, Dublin, and Bishop MacDonald[9] call the Latin custom an abuse. This condemnation seems to be temerarious. It involves the responsibility of declaring invalid a practice that is centuries-old and so widespread that it could not have escaped the knowledge or approbation of Rome.

Besides, this condemnation offers no explanation of the present Greek ceremony. If the Greek ceremony consists of repetition of the sacrament in the same danger of death, why should the ancient Latin custom be called an abuse?

It can be held, and rightly too, that the essential effect of Extreme Unction occurs after the first unction in the Greek ceremony and that the additional unctions perfect and make integral the sacrament. This would be true of the anointings of the first priest. But what of the unctions of the other priests who anoint the self-same parts of the body as did the first priest? If the purpose of distributing the unctions among the various organs, the sources of sin, is to express more completely the effects of the sacrament, how does a repetition of the unction of the same parts express more fully these effects?

The Scotist theory of partial sacraments offers no haven. The Scotists hold that the essential grace of the sacrament is given in the first unction and that this essential grace is perfected and increased by the subsequent anointings. This increase and perfection are accomplished by the infusion of actual graces having a particular relation to the transgressions of the organ anointed. But when the self-same parts of the body are anointed over and over again, this theory loses its application.

With just as little satisfaction can it be argued that the seven priests are but one moral minister of the sacrament, and that the actions of the seven priests thus unite into one sacramental action. The question then would be: When is the essential effect of the sacrament conferred — after the first unction of the first priest or after the unctions of all seven priests? If the latter, how can the effect of the sacrament be held in suspense after its full significance has been expressed by the various anointings of the first priest? If the former, we fall into the same difficulty as to how a second unction of a sense-organ produces an increased partial effect, when an increase of the general and essential effect is impossible. " Qui incapax effectus principalis, incapax sacramenti."

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[8] *Some Aspects of the Dogma of Extreme Unction*, p. 131.

[9] ECCL. REVIEW, vol. XLII (1910), pp. 23-26.

It may be asked here why the Latin Church prohibits repetition of the sacrament in the same danger of death, if its readministration would mean great graces to the recipient. The Church has made many laws to safeguard the sacraments. For instance, Holy Communion may be received but once a day, no matter how advantageous its more frequent reception would be to the subject.

Thus, too, with Extreme Unction, the regulation of the Church can be said to be disciplinary rather than dogmatic. Unfortunately, many churchmen of the Middle Ages were only too human. Simony and sacrilege had to be eradicated by determined legislation. Stipends, shamefully enormous, were exacted in some places for the administration of this sacrament. Only by drastic measures was this abominable abuse extirpated.[10] Indeed Benedict XIV[11] assigns this as the reason for the present legislation of the Church.

In summing up, it may be said that the opinion holding the validity of repetition of the sacrament in the same danger of death seems to be gaining more adherents daily. If many theologians do not openly embrace it, they imply their belief in it when they give the conditions requisite in the patient to be reanointed. Rarely do they understand a convalescence to such an extent that the disease has temporarily lost its fatal character. This can be seen from the examples they adduce—tuberculosis, cancer, dropsy—which seldom permit recovery to such an extent that a man can be said to be beyond even a remote danger of death.[12]

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[10] Cf. Synodal legislation of William Major, Bp. of Angers (1294), apud Martene, op. cit., lib. I, c. 7, a. 2, n. 10; of Richard Poore, Bp. of Sarum, apud Harduin, VII, 107.

[11] *De Synod. Dioc.*, l. 8, c. 4, n. 6.

There is no doubt that adherence to such a view has some advantages. In the first place it gives a logical explanation of the seven-fold unction of the Greeks. Moreover, it saves one from the temerity of asserting a sweeping condemnation of a one-time widespread practice. Also, it is a help in practical procedure to-day in cases of lingering illness where the presence of convalescence and relapse into danger is doubtful.

It is true that the explanation *ex ratione theologica* is not cogent. Yet it can be wisely observed with Pallavicini: "Ma specialmente ne sogetto che allora si maneggiava, de' sacramenti: vedevasi depender il tutto dall' arbitraria instituzione di Dio, senza che vi rimanesse quasi alcun opera all' umano discorso per trarne conclusioni infallibili." [13]

II. The Liceity of Repetition.

This treatise must necessarily confine itself to a discussion of the lawfulness of the repetition of Unction in the same sickness. Vigorous as were the disputes of old concerning the permissibility of reanointing in different illnesses,[14] theologians are now unanimous in allowing the administration of the sacrament in each distinct, dangerous sickness. To-day the priest is concerned mostly with the question of his duty of repeating the sacrament in lingering illnesses, diseases which fluctuate to a great extent, now endangering the life of the patient, now receding and seemingly giving the sick man for the time being a new lease of life.

Two other instances may cause concern to the minister of the Unction. The first is present when a priest discovers that the sacrament has been received in formal sacrilege; the second occurs when a man, once anointed because of danger of death from one source, falls into an entirely independent and distinct danger of death from another source. These problems we shall consider in order.

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[12] Cf. e. g., Elbel-Bierbaum, *Th. M.*, III, P. VIII, Conf. X, n. 2; Lehmkuhl, *Casus Consc.*, II, 679; O'Kane, *The Rubrics*, n. 876; Kenrick, *Th. M., de Ext. Unct.*, vol. III, cap. unic., n. 21.

[13] *Istoria del Concilio de Trento*, t. II, l. XII, c. 12, n. 18.

[14] For instance, the correspondence between Godfried, Abbot, and St. Yves, Bp. of Chartres (1093), apud *M. P. L.*, 157, 87-88; between Theobald of Sens and Peter of Cluny (c. 1095), apud *M. P. L.*, 189, 392-93. An ancient liturgical song ran as follows: "Nonnisi semel in mense tantum communicet aeger. Hic idem solo non bis ungatur in anno" (Martene, *De Antiq. Rit. Eccl.*, lib. 1, c. 7, a. 1, n. 3).

1. *Lingering illnesses.* First of all, it may be certain that the danger of death in a sick man has totally disappeared and then after a time a new danger presents itself. Convalescence and relapse have occurred. This case gives little difficulty. It is quite clear that the sick man must be reanointed. His title to the sacrament is verified in canon 940, § 2: " In eadem infirmitate hoc sacramentum iterari non potest, *nisi* infirmus, post susceptam unctionem convaluerit et in aliud vitae discrimen inciderit." It is simply a logical application of theology of the sacrament. Extreme Unction was instituted as a remedy against the evils, the depression of soul, the temptations which sick men in danger of death suffer. So long as the danger of death and the depression of soul continue, only so long does the sacrament have its efficacy. When the danger of death passes, there is no longer need of the graces of the sacrament and the sick man's right to them falls. When a new danger appears, the way to recapture the right to this *confortatio animae* is by readministration of the sacrament.

Noldin[15] distinguishes between permissibility to reanoint and obligation to do so in these cases. In a second danger of the same disease, he states, the sacrament *may* be repeated, whereas if the sickness and danger are both new, the sacrament *must* be bestowed again. It is hard to agree with him. Either the man is in need of the efficacy of the sacrament or he is not. If he is, then the sacrament *must* be repeated; if he is not, why reanoint him? If not invalid, such administration seems contrary to the spirit of the law. The basis of the title to the sacrament is the danger of death. It is not sick men as such, but sick men in danger of death, who receive the spiritual alleviation which is the principal effect of the sacrament. This principal effect is directed against the depression of soul accompanying the dangerous condition. The seriously sick man suffers spiritual debility, complete prostration of the mental forces from the collapse of his physical powers. From this weakness there arises an especial difficulty in coöperating with the supernatural graces conferred through other supernatural means, a marked remissness in rejecting temptation, a multiple danger of losing salvation. Extreme Unction, then, is a spiritual medicine, a celestial antidote against that spiritual weakness which accompanies danger of death from sickness. It must furnish from its very nature an extraordinary spiritual fortitude, a vigor of mind and an exhilaration of soul suitable to expeditious coöperation with grace. Hence to be a valid subject of Unction a man must have at least a passive potency of receiving spiritual alleviation from the depression of a soul in danger of death from sickness.

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[15] *De Sac.*, n. 447, edit. 14a.

Now, once a man passes out of the pale of danger, there is no longer need of the special graces of the sacrament. Hence, to extend the powers of reviviscence on through convalescence into a second danger of death from the same sickness stretches the abilities of the sacrament too far. In this consideration, Noldin's view is extremely untenable. Such a patient must be reanointed.

Another not infrequent case occurs when a man, already anointed in imminent danger of death, has been somewhat relieved—not however beyond the pale of danger—and subsequently lapses into another critical state. Many authors teach that the sacrament can be again conferred in this second imminent danger. Among the explicit proponents of this teaching are St. Bonaventure,[16] Laymann,[17] De Augustinis,[18] Prümmer,[19] and O'Kane.[20] Indeed other authors [21] seem to be talking of the same thing when they speak of the recovery of a patient from danger of death, for rarely do they understand a convalescence to such an extent that the disease has lost its fatal character. They give examples of dropsy, tuberculosis, cancer—sicknesses seldom allowing recovery to the extent that a man is free even from a remote danger of death.

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[16] *Comm. in lib. quart. Sent.*, d. xxiii, a. 2, q. 4 ad 2.

[17] *Th. M.*, lib. V, tr. 8, c. 4, n. 5.

[18] *De Re Sacr.*, II, p. 408.

[19] *Manuale Th. M.*, III, 582.

[20] *The Rubrics*, N. 877.

[21] Such as Lehmkuhl, *Casus Consc.*, II, 679; Kenrick, *Th. M.*, III, *de Ext. Unct.*, cap. unic., n. 21, etc.

Kern[22] breaks sharply with this opinion. The efficacy of the sacrament extends throughout the whole danger of death, he claims, no matter how much the condition of the sick man changes—provided always, of course, that the patient never passes beyond remote danger of death. A second anointment, if not invalid, is at least in direct opposition to canon 940 § 2, and consequently is illicit.

Authors attempt to justify readministration in such instances. Morally, they say, there is new danger, that is to say, in the common estimation of people a new crisis has arisen. Although *de facto* the danger of death was never totally removed, the partial recuperation is generally regarded as a successful negotiation of the situation. Genicot[23] goes so far (too far, perhaps) as to say that the popular belief on the subject is to be preferred to competent medical opinion to the contrary.

Practically, then, there seems to be enough extrinsic probability to justify at least a conditional administration in these instances. The condition should not revolve round the legality of the procedure (for this is covered by the principles of probabilism), but round the validity of the repeated unction, out of respect for the common teaching that the readministration of Extreme Unction in the same danger of death is invalid.[24]

In regard to the obligation of priests to reanoint in these cases, the only rational conclusion is that there is no obligation. It is theologically certain that the efficacy of Extreme Unction lasts throughout the entire danger of death. In the hypothesis, there has been no numerical change of the danger of death; it is one and the same danger, varying in intensity and imminence, but unchanged in identity. Hence the effects of the initial administration continue in full potency while the danger perdures.

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[22] *De Ext. Unct.*, pp. 337-38.

[23] *Casus Consc.*, cas. 889, p. 576.

[24] It must be confessed that Genicot's statement regarding the preference of common estimation to scientific opinion is not impressive. It is an essential condition for valid reception that the subject be in danger of death. In the case at hand, that danger of death has not changed; it has but partially receded and subsequently recurred. It might well be asked, how common estimation can affect an essential condition of the subject of a sacrament. One would hardly subscribe to such a view in the instance where common estimation declared a substance to be valid matter for the Eucharist, while scientific analysis pronounced it otherwise.

By far the most frequent instance encountered by the priest is the case where a patient has doubtfully passed from one danger of death to another. After all, it is generally difficult to tell whether or not danger of death actually continues during a considerable period of time. This is especially true when a patient is first anointed while only in remote danger of death and then continues to live for a notable period without much change. It happens, too, in those whose conditions vary, who one day are quite sick and on the following day much relieved.

Cases like these provide problems not easy of solution. First of all, to verify the word "convaluerit" of canon 940 § 2, there must be some improvement. A mere continuance of life is not of itself sufficient justification for reädministration. An appreciable recovery must take place. St. Alphonsus[25] thinks that an improvement lasting four or five days is not sufficient to justify a second anointing.

The convalescence must extend over a notable period of time. Most theologians[26] give one month's time as a working measure for priests. Reädministration is allowed on the ground that a man who can live for a month without showing much change of condition has really recovered to some extent, and in the common estimation a new peril has risen.

This teaching of theologians makes a good working rule. The normal case (wherein recovery is generally made within a month) is taken as the basis of their instruction. Thus the minister is spared the difficult investigatory process of determining whether real recovery and relapse have intervened or not. In such cases, if ever, the principle — "sacramenta propter homines"—should givern.[27]

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[25] *Th. M.*, VI, 715. This opinion is concorded in by Dens (*Theol. Mech., de Ext. Unct.*, N. 11, pp. 59-60), D'Annibale (*Summ. Th. M.*, III, 417, footnote 20), Noldin (*De Sac.*, n. 447) and Genicot-Salsmans (*Inst. Th. M.*, II, 423).

[26] For consumptives both Elbel-Bierbaum (*Th. M.*, III, pars VIII, Conf. X, n. 231) and Telch (*Epit. Th. M.*, p. 304) say that one week is a sufficient interval of time, but in all other cases they demand a month. The preference given to tubercular cases seems unfounded.

[27] Dr. Walter McDonald of Maynooth has suggested a far different explanation for the norm of monthly repetitions (*Irish Theol. Quart.*, vol. II, p. 343). He claims that repetition should be made after a month on the ground that the first administration was invalid, because "if it is a month since the sacrament was administered, and there has been no amelioration, amounting to convalescence, in the patient's condition, that fact is to be regarded as proof suffi-

For those who hold the validity of Extreme Unction repeated in the same danger of death, this rule is perfectly satisfactory. For them there would be no invalid administrations. Persons who live a month after anointment and exhibit little or no change of condition, furnish a prudent and probable doubt that they have recovered and relapsed into new danger. A reädministration would be valid, for even if the danger is unchanged, the repeated sacrament has its appointed efficacy. It would be licit, because the probability of the change of danger removes the case from the law which forbids reädministration.

Lex dubia non obligat. The second administration should be made conditionally.[28] Any other procedure might be construed as illegal. Nevertheless it is lawful in practice for the minister of Extreme Unction to repeat the sacrament whenever and as often as there is prudent doubt that danger of death has changed. Should this be impossible of ascertainment, he may act upon the opinion permitting Unction to be given in all cases at least once a month.

The priest's obligation to repeat the sacrament, however, does not seem to be very grave. There is no certainty of the patient's right in the matter. Theologians generally counsel, rather than command, repetition of the sacrament, because such repetition is in closer conformity with the ancient discipline and because of the spiritual benefits accruing to the sick man.[29]

Finally, we must consider the permissibility of repeating Extreme Unction upon a patient, once anointed, in whom there has been no recovery but a gradual decline toward death. The answer is simply given. It is clear from the wording of the canon that some recovery is required. It is not at all a question of the length of time in danger. When the danger of death is certainly the same, no theologian will permit a second conferring of the sacrament. Hence, a patient, once

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cient that he was not in proximate danger, nor therefore capable of receiving the sacrament when it was first administered." This opinion involves a serious breach with the tradition of the early centuries; and is implicitly rejected by a decree of the Propaganda (20 Feb., 1801—*Collectanea,* n. 651) which allows the anointing of a consumptive who will live for several months.

[28] Sebastiani, *Summ. Th. M.,* n. 510; Rohling, *Medulla,* p. 380.

[29] Cf. Van Espen, *Jus Eccl. Univ.,* Pars II, sec. I, tit. 7, n. 40; St. Alphonsus, *Th. M.,* VI, 715; Benedict XIV, *De Syn. Dioc.,* lib. 8, c. 8, n. 4; Grosam, *Linz. Quartal., anno* 1926, II, pp. 352-58.

anointed, who lingers on for months and months, sinking slowly but perceptibly all the time, is not a lawful subject for reädministration. In him the conditions required by canon 940 § 2 are in no way verified. There is no "aliud vitae discrimen".

2. *Repetition after sacrilegious reception.* The only reason why a second administration would be necessary after a sacrilegious reception of the original administration would be that the sacrament had no powers of reviviscence. The moral dispositions of the subject affect the validity of no sacrament except Penance. The reception of Extreme Unction must then accomplish something in the recipient. If not, there would be no difference between valid and invalid reception of the sacrament. Surely that "something" is the title to the sacramental fruits on condition that the defective disposition be removed.

The effects of Extreme Unction have a quasi-permanency. They perdure as long as the danger of death lasts. Hence reädministration is unnecessary.

Moreover, the law against rebestowal is absolute. No allowance is made for the case at hand. Consequently it can be simply said that Extreme Unction is not to be repeated in this instance.

When a second danger of death occurs from a source independent of the first. This case is indeed a quite frequent one, yet few authors take occasion to consider it. It occurs when, for instance, a cardiac patient, already in danger of death from the heart condition, contracts pneumonia. It is present when a sick man is mortally wounded or drinks poison or injures himself seriously in a fall. It happens when a man, seriously sick from an internal disease, is submitted to a surgical operation. The operation removes the former danger, but from its extent and seriousness puts the patient in danger from the wound.

There are two probable opinions in this regard. Diana[30] argues the question at length. If the second danger is one closely connected with the first, so that by its very nature it is ordinarily concomitant with or consequent to the first danger, it should be considered as the perdurance of one and the same state of sickness. On the other hand, if the second danger is absolutely independent of the first, and is of sufficient gravity to put the man in peril even if the first danger were not present, the sacrament may be repeated. Dicastillo,[31] Gobat,[32] and Elbel-Bierbaum[33] agree with Diana. On the other hand Petrus Dens[34] and Noldin[35] deny the permissibility of reanointing. Such patients, claim they, do not fall into a different danger of death; rather the present danger is intensified by the presence of a new cause.

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[30] *Op. Coord.*, t. II, tr. IV, res. 40.

The former opinion appears to be better. The canon speaks of repetition in the same sickness—" in eadem infirmitate." This is not the case here. Moreover, it seems truer to say that the sick man is in danger of death from a double source rather than from an intensified cause. Suppose the first sickness receded while the second remained. It would mean the passing of the *radix periculi* which created in the patient an essential condition for the validity of the first unction. Certainly a conditional reiteration of the sacrament would be the safer course.

In practice, the priest is free to follow either opinion, for each has probability, extrinsic and intrinsic. No obligation can be placed upon the minister to perform the second unction, for the right of the patient to such a readministration is not in any way clear.

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[31] *De Sac.*, t. I, tr. 7, disp. 1, dub. 10, n. 164.

[32] *Moral.*, tr. VIII, n. 899.

[33] *Th. M.*, III, Conf. X, n. 231.

[34] *Theol. Mech., de Ext. Unct.*, N. 11, p. 60.

[35] *De Sac.*, n. 447, 3.

WHY HAVE A DIOCESAN SUPERINTENDENT OF BUILDING?

IT is interesting while traveling through different countries, especially of Europe, to visit the various churches great and small, and, after paying homage to the Divine Host, to study in general design and detail the style of architecture found in each, with the variations peculiar to its land, and then to consider why each church is built just as it is, and how it would have been built and at how much lesser cost, if there had been at that time in each diocese an architectural and engineering specialist competently assisting and supervising. This is especially true of a priest from America.

We are living in an age of extremely rapid growth and in a land of extraordinary material resources where Catholic churches and schools and rectories and convents and homes and hospitals and other institutions are being built on every side in nearly every diocese and are being built substantially to last for generations. The amount expended annually for these is in the millions and tens of millions; and our Catholic people are defraying this expense from their hard-earned wages or salaries. In every diocese they stand by, intensely expectant and waiting for the result. To these people, as pastors entrusted with the planning and supervision of this work, we are under grave obligations to do all possible that their money may be well spent and their buildings properly designed and constructed, and built of the best suitable material and at the lowest attainable price. Once completed, such a building remains for generations as a monument of efficiency or inefficiency. It is seldom changed.

CONSTRUCTING A CHURCH BUILDING NO SMALL TASK.

It is indeed no small task for a pastor to plan and to have constructed a church building even of ordinary dimensions. I knew a priest, enthusiastic for the success of all that he undertook, who devoted most of the spare time of his whole pastoral life studying the architecture and construction of churches so that he could build one properly in his own parish as soon as financial resources should permit. He traveled extensively, studied carefully, and finally succeeded to a marvelous degree. How many pastors realize the necessity of such a preparation;

or, if they do, how many have the time and the self-sacrificing spirit to make it?

As priests we are educated thoroughly for our special work. But what practical knowledge have we of architecture or construction, or of building material or its cost? What do we really know concerning the relative merits of architects or engineers? What do we know about the comparative durability and the pleasing effectiveness of different building materials? There are in fact more than a thousand details of church and rectory and school and convent construction of which we have never thought; and progress is effecting so many rapid changes in material and method and especially in prices that we are entirely unfamiliar with at least many of these which are of most essential importance. We are not to be blamed for this. Building is not our specialty. Neither is it that of an Ordinary. The duties of his office are numerous and varied, and it would be unreasonable to expect him to be a specialist in each. The time required for such specializing would be unlimited and the strength demanded superhuman. So intense is the specialization of our age that the man who would succeed eminently in even one kind of work must devote to this most of his time and ability. There is manifest therefore in nearly every diocese an urgent need of a superintendent of building thoroughly qualified for the duties of his office.

BUILDING COMMITTEES HELPFUL BUT INSUFFICIENT.

Instead of a superintendent of building, some dioceses have a building committee, the members of which are recognized as having had unusual experience in church property construction. Their knowledge of this, however, as is only reasonable to expect, while practical and extensive, is not exhaustive. They are not, strictly speaking, experts in this line. Moreover, they are generally prominent pastors of large parishes, and consequently intensely busy. They are also very kindly and courteous gentlemen who refrain from anticipating or surpassing one another in their criticisms and recommendations. They are loath to suggest any changes in the plans submitted for their consideration which might be received unpleasantly. The result of their conferences, ordinarily, is a complete approval of practically every detail and hearty congratulations on the endeavor, and, finally, best wishes for successful and happy accomplishment. All this is very congenial and enjoyable; but it is not what the pastor really needs, and what he must have for satisfactory results.

He must have the help of a specialist who will consider his plans with impersonal thoroughness in all their important details. He should express openly and clearly correct decisions, and offer without hesitation, any suggestions which he may deem helpful. The Ordinary of the diocese, with kindly and most capable consideration and with that effectiveness which comes from eminently qualified ability, may do all that is humanly possible, occupied as he is constantly with a great number and variety of other duties; but a hundred and more other helps are urgently needed which only a superintendent of building, as a thoroughly capable specialist, appointed by the bishop and acting in perfect conformity with him, can adequately render.

SELECTING THE BEST ARCHITECT.

For designing properly an ecclesiastical building and particularly a church there is required a thorough knowledge of Catholic architecture and a fervently devotional attitude. These for manifest reasons are seldom found in a non-Catholic architect; and they are seldom found adequately even in those architects who belong to our own religion. Their architectural education has been acquired in secular institutions or under secular training. Hence, while these may be very well qualified for designing domestic or commercial or civil buildings, they are not sufficiently familiar with the special characteristics and motives of strictly ecclesiastical architecture and with the actual requirements and attendant proprieties of churches to be able to plan these satisfactorily. It is here that the superintendent of building, with his priestly education and devotion, renders an invaluable service by recommending the best available architect, and here he accomplishes a vast and enduring benefit by his informing and guiding assistance while in conference with this architect and the pastor. A truly sublime work is here not only for the superintendent but also for the architect, if his heart and mind are properly adapted to the task.

A yearning desire to plan and build a home for Christ inflames the soul of every truly Catholic architect; and this desire prompts him irresistibly to attempt his best achievement. The Catholic church which he devoutly plans will serve as a home for the Incarnate God present in the Holy Eucharist. It will be a place where He will be visited by His friends and worshipped publicly during the Holy Sacrifice of the Mass and during other divine services. Hence it must be made as beautiful and grand as human power and available resources will permit. The most gloriously attractive ornament of the interior must be the main altar and its tabernacle, within which Jesus Christ, the Lord of Heaven and earth, will dwell as the Prisoner of Love. All else in the church must radiate round this as a halo, so as soon as one enters, whether it be during the brightness of the day or the dusk of the evening hour, his attention will be drawn at once to the Lord Divine in the Blessed Sacrament reposing in this place of greatest honor, and his heart will be inflamed with prayerful adoring affection. Even the exterior of this church must be of corresponding grandeur, such as will engender admiration and reverence and induce the follower of Christ to enter and kneel and adore.

The superintendent would render a similar service and one perhaps even more fruitful by inducing those who are gifted with architectural ability and who wish to specialize in ecclesiastical architecture to attend some Catholic university, like that at Washington, and there pursue a thorough course of study until they have mastered the subject completely, and are qualified for their best work, such as for many generations to come will inspire the spiritual life of man and redound to the honor and glory of the Eucharistic Christ.

FORMULATING PLANS FOR A PROPOSED PARISH BUILDING.

Before an architect can make out for a new building a set of plans which will be satisfactory to the pastor and his Ordinary and which will be sufficiently complete for the use of the various contractors, he must have placed before him a definite and complete idea of exactly what is wanted. In order to outline such an idea for the architect, the pastor must visualize clearly the exact building he desires, with all its various rooms and principle features, and also with the material to be used and its appearance. This is no easy task, as any pastor who has attempted it realizes thoroughly. In fact it is a task which urgently requires expert advice, such as a diocesan superintendent of building should give. Without this advice, there will surely result, ordinarily, much that is seriously inconvenient, embarrassingly unsatisfactory and excessively costly; but all this will be discovered too late to be effectively remedied.

Moreover, it frequently happens that a church or school or other ecclesiastical building has become too small for its purpose. Enlargement is considered; and to enlarge a building so as to effect the result desired, and not mar the beauty of its design but rather enhance it, is most difficult. Only an expert in building can outline correctly the various ways in which a structure may be enlarged and suggest the one which is best and cheapest.

Selecting Material for Proposed Parish Building.

At the present time there is such a variety of construction material that may be shipped from our domestic quarries or places of manufacture or from abroad, and there are so many new inventions employed and new methods devised for erecting buildings that it requires a specialist to determine the relative value and usefulness of each, and to select for purchase with greatest economy that which will give best and most enduring satisfaction. A moment's reflexion will show clearly the invaluable service which a diocesan superintendent of building could render in this work to pastor and parishioners.

Selecting Models for Parish Buildings and Equipment.

The man who rejects all past achievements and attempts to build a structure that is entirely new is, to say the least, foolish. We make true progress by accepting as models the accepted work of others and by improving these as we adapt them to our purpose. This method of procedure is well known by every successful pastor. When planning to build or to purchase important equipment for the parish, he selects as a model the building or equipment which is most similar to that which he desires. In this selection a diocesan superintendent would furnish most profitable assistance. Having thoroughly familiarized himself with the more satisfactory buildings which are conveniently near and having studied these with ability until the desirable and undesirable features of each are clearly noted and sufficiently recorded, he would accompany the pastor to the building which is most similar to the one desired and together in a mutually congenial manner, and with great advantage and saving of time and energy to the pastor, a thorough examination and investigation should be made, not for the purpose of exact duplication but for the selection of all that may be best for adaptation to the building or equipment contemplated. The many and most desirable benefits of such assistance would become more clearly manifest as the years pass by.

A problem presented to every pastor is the purchase of new equipment. An altar or pulpit or organ or some other article of church furnishing must be secured. The pastor consults recent advertisements and catalogues. He may have for reference the best of these; but of themselves ordinarily they do not suffice. An article may look beautiful and appropriate in a picture; and yet, after it is purchased and installed, owing to size or design or color or some other characteristic, it may not blend harmoniously with surrounding space or decoration or furnishings; and thus it will remain for many years to mar and embarrass and to be tantalizingly disagreeable. How easily a superintendent who has seen and studied this article or one very similar in some other parish, could have enabled the pastor to avoid all this and to have secured an entirely suitable article at a greatly reduced cost.

LOCATING PARISH BUILDINGS.

While a parish is being established and its boundaries being determined, those priests are consulted who are sufficiently disinterested, personally and parochially, and who have sufficient ability and vision to counsel that which is best for the diocese, which includes the new parish. The same is true when the location of the property on which the new parish buildings are to be constructed is being considered. It has frequently happened in the past that eagerness for some petty gain in the form of land donated or offered at a reduced price, or the sordid selfishness of some interested party, has caused many generations of inconvenience and hardship. I know of one church situated in a remote corner of the town where most of the parishioners have to travel in all kinds of weather a long distance further than they would if the building were centrally located. I know of another built on top of a steep hill, where only the enthusiastic zeal and energetic efficiency of the pastor, with the special grace which God gives under such circumstances, has saved the parish for several years from being wrecked as a result. I know of still another built outside the town where the congregation is compelled to cross a wide river on an unprotected bridge and journey through the mud or dust or snow of a country highway to be present at Mass and other services; and I know of several where the priests for all time to come will have to cross the street and walk some distance to the church, when with proper planning they would step into this from the rectory. All this unnecessary inconvenience and hardship, which is generally injurious to religion, must be endured without hope of remedy because when sites were purchased and the location of buildings determined there was no efficient diocesan expert at hand to prevent it.

Even after the site for future parish buildings has been purchased and the pastor is preparing a chart on which the location of each of these buildings is designated, he would derive great encouragement and assistance from such a diocesan official.

A Library for Ecclesiastical Builders.

The diocesan superintendent of building by establishing a special library for the use of those ecclesiastics who are planning to build would render a service of inestimable value not only to pastors but also to the Ordinary and his entire diocese. Such a library would save the individual builders an immense expenditure of time and labor, and at the same time it would enable them to erect more suitable buildings of more pleasing design in a more satisfactory manner at a lesser expense.

In this library should be found all works on architecture and construction which are of practical service to the diocese, as well as a variety of pictures of our most suitably and artistically built churches, rectories, schools, convents, homes, hospitals and other ecclesiastical institutions. Here should be found also copies of the original blueprints used in the construction of many church buildings, and other plans drawn by the superintendent, in sufficiently proportionate measurement and adequate detail, of church buildings satisfactorily designed and constructed.

A special department should be devoted to an exhaustive collection of the useful catalogues and advertizing literature of those reliable firms which supply the most satisfactory building material and ecclesiastical furnishings and other needed equipment, with the prices which they ask. The superintendent, having made a personal investigation of many of the larger and most needed articles should ascertain their relative merit and desirability and cost, and he should attach the record of such information to the respective catalogues for future reference.

Such a collection of helpful reference material and such personal investigation, made much better and more thoroughly by one than by many, would save a vast amount of useless duplication of effort and time and energy and expense; and it would suffice, at least to a great extent, for all the pastors of the diocese. Does not every efficient business corporation follow a procedure similar to this? In so far as is advantageous should we not adopt their methods?

In many dioceses there is a diocesan library, not of antique volumes suitable for antiquarians only, nor of worthless and unreliable books which should have been consigned years ago to the flames, but of books containing the best of recent ideas that are practically helpful to the clergy; and this library is not closed, as if containing volumes too precious for the human gaze, but is left open at convenient hours so that the clergy may come and go as they will, unembarrassed by curious and suspicious observers, and take advantage to their soul's satisfaction of all the benefits, personal and parochial, to be derived therefrom. With comparatively little additional labor and expense some diocesan employee, without interfering with his regular duties or being officiously conspicuous, attends to this courteously and sees that no volumes are removed by thoughtless or forgetful patrons and that all is kept in perfectly arranged order. In this library the superintendent of building, with comparatively little effort, might have a special department devoted to ecclesiastical construction and furnishing in which should be placed duplicate copies of all the books and catalogues contained in his own official library. Here priests who might not desire personal conference with the superintendent would be accustomed to come, not only to prepare themselves for such a conference when future needs impend but also to derive many pleasantly acquired benefits for themselves and for their people. Thus would the duties of both superintendent and Ordinary pertaining to material construction be made much easier and more fruitful.

It surely is unnecessary to dwell further on the many varied services which a superintendent of building could render to the diocese and its pastors. These are manifest even now to every thinking, zealous priest. But as time passes and the added beauty and harmony of our ecclesiastical structures win the admiration of clergy and laity, and as the enormous saving of hard-earned but freely given money becomes apparent, and as the greater utility and durability of these buildings and their furnishings are perceived, the marvelous advantage of having such an official in the diocese to assist in rendering effective the will of the Ordinary and thus to advance the cause of Christ, will become more thoroughly realized and appreciatively proclaimed.

PATRICK J. SLOAN

Syracuse, N. Y.

Analecta

SACRA CONGREGATIO RITUUM.

Lingua Vernacula in Exequiarum Ordine.

Hodiernus Magister Caeremoniarum Ecclesiae Cathedralis Roffensis in America Septentrionali Sacrae Rituum Congregationi pro opportuna solutione, sequentia dubia discutienda proposuit:

I. Utrum quaedam lingua vernacula, sicut mos est hisce in regionibus, addere liceat absolutioni, praesente cadavere, post Missam de Requie peractae?

II. Si affirmative, utrum translatio in linguam vernaculam dumtaxat partium liturgicarum, id est: Non intres in judicium—Libera me Domine—et Orationis Deus cui proprium est etc. an et etiam alia, v.g. Epistola et Evangelium de Missa in die obitus permittantur?

III. Si affirmative, utrum has preces in lingua vernacula inserere liceat inter Orationem Deus cui proprium est misereri etc. et antiphonam In Paradisum?

IV. Si negative ad tertium, ubinam dicendae erunt hae preces?

Et Sacra eadem Congregatio, audito Specialis Commissionis suffragio ad praepositas quaestiones respondendum censuit: Ad I Negative et ad mentem. Nimirum servatis omnibus quoad ordinem exequiarum in Rituali Romano praescriptis, funebris oratio haberi potest vel post Missam solemnem et ante

absolutionem ad castrum doloris vel expletis exsequiis cum psalmo De profundis et adnexis precibus juxta Decretum S. R. Cong. N. 3790:

Ad II et III Negative. Ad IV Provisum.

Atque ita rescripsit ac declaravit. Die 29 Aprilis, 1931.

C. CARD. LAURENTI, *S.R.C. Praef.*

A. CARINCI, *S.R.C. Secretarius.*

APOSTOLIC DELEGATION, UNITED STATES OF AMERICA.

FACULTY GRANTED TO ORDINARIES OF THE UNITED STATES TO DISPENSE FROM FAST AND ABSTINENCE ON CIVIL HOLIDAYS.

Your Excellency:

The Sacred Congregation of the Council, in a letter dated 15 October, 1931, informs me that, in view of the difficulties experienced by the faithful in observing the laws of fast and abstinence on civil holidays, His Holiness, Pius XI, in the audience of 5 October, 1931, granted to all the Ordinaries of the United States, *ad quinquennium,* the faculty to dispense their subjects from the laws in question whenever any of the civil holidays now observed occurs on a day of fast and / or abstinence.

The Most Reverend Ordinaries, in dispensing on such occasions, will please inform the faithful of this Indult of the Holy See and exhort them, in view of the dispensation, to make some offering, especially in favor of the poor.

With sentiments of highest esteem and best wishes, I remain,

Sincerely yours in Christ,

✠ P. FUMASONI-BIONDI,
Archbishop of Doclea,
Apostolic Delegate.

No. 768-1.
30 November, 1931.
1811 Biltmore Street,
Washington, D. C.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

USE OF VERNACULAR IN OBSEQUIES.

In the rescript addressed to the Bishop of Rochester, printed above pp. 64-65, the Congregation of Rites once again expresses its disapproval of the growing practice of adding in the vernacular any part of the liturgical prayers of the *absolutio ad tumulum,* even when the corpse is present. This is in conformity with an old rule forbidding the use of the liturgical prayers in public in any but the Latin language.

Moreover, the first question is worded in such a manner that it might refer both to the recitation in the vernacular of the liturgical prayers and to sermons. Therefore the reply to the first question forbids both: the former under all conditions, the latter not absolutely. Neither had the Consistorial Congregation in the *Normae pro Sacra Praedicatione,* which it issued shortly after Pope Benedict XV had published his instruction on preaching,[1] absolutely forbidden funeral sermons, but had reserved it to the Ordinary to permit them.[2] If, in conformity with the provision of the Consistorial Congregation, the Ordinary permits the funeral sermon, the rescript adds in its *mens* the long-established regulation that it may be given either between the Mass and the absolution at the bier or after the recitation of the psalm *De profundis* with its versicles and oration, which are said after the burial while the ministers are returning to the church.[3]

The decree of the Congregation of Rites to which the above rescript refers, condemns the practice of preaching the sermon during the Vespers of the Dead after the five psalms with their antiphons and the versicle, but before the *Magnificat,* which with its antiphon, the versicles and the oration, was sung only after the sermon had been preached and certain prayers in the vernacular and the psalm *De profundis* with its versicles and oration in Latin had been recited. The Congregation declares that this custom can not be tolerated and that the sermon may be preached either after the burial or after the completion of Vespers and before the absolution.[4]

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[1] Encycl. Letter, *Humani generis,* 15 June, 1917—*Acta Ap. Sedis,* IX (1917), 305-317.

[2] 28 June, 1917, n. 21—*op. cit.,* p. 332.

[3] In view of the fact that our cemeteries, which in larger cities are common to several parishes, are usually situated at some distance from the church, this latter time for the funeral sermon is not feasible.

SHORT FORMULA AT BAPTISM OF ADULTS.

Several readers have commented on our reply, "Short Formula of Baptism of Converts," in the November 1931 issue, pp. 527-528.

On page 528 it is stated that the Code does not empower bishops to permit the use of the "Ordo Baptismi Parvulorum" at the Baptism of converts. This is too severe. Canon 755 § 2 does expressly grant to Ordinaries the power to permit the shorter formula for infants to be employed at the baptism of adults. This power, however, is not to be used generally and indiscriminately, but only for a grave and reasonable cause ("gravi et rationabili de causa"). The judgment of the reason ultimately rests with the Ordinary. But he can with a good conscience grant that permission only when a sufficient reason exists to excuse from the law, which, as Capello[1] states, obliges under pain of mortal sin.

One of our correspondents refers to Charles Augustine,[2] who states that "it has been a custom, at least tolerated, in our country to use the short formula also at baptisms of adults." But is it correct to say that such a custom in the legal sense obtains in our country? That the practice existed down to the time of the Code cannot be denied. But the practice was entirely based on apostolic indults granted to our Bishops to the time of the Code. Such a practice, sanctioned by papal permission, has not the force of a custom abolishing a law.

[4] 26 August, 1892—*Decr. Auth. C. S. R.*, n. 3790.

[1] *De Sacramentis* (Turin: Marietti, 1921), I, n. 175, III.

[2] *A Commentary on the New Code of Canon Law* (St. Louis: B. Herder Book Co., 1920), IV, 67.

Another correspondent, who apparently has overlooked the last sentence of our reply, which calls attention to the fact that at least some of our dioceses may have indults that are still in force, contributes a list of dioceses where one such indult exists. These " Conferences " cannot be expected to compile such lists. Unless it were certain that they are complete, they would be misleading. Our readers do not expect such lists in these pages, which are intended to be " practical ". Moreover, the mere existence of these indults does not yet permit priests of the respective dioceses to act upon them. Papal indults of this character rarely, if at all, immediately and directly authorize priests to make use of them, but merely empower the Ordinaries to grant the necessary permission. It would be necessary to inquire into the tenor of the various rescripts to determine whether the permission to use the short formula is directly granted to the priests of the diocese or whether the faculty of permitting it is bestowed upon the Ordinaries. In this latter case the indult could not be made use of unless the Ordinary grants his priests permission to this effect.

COMPETENCE OF ORDINARY IN A CASE UNDER CANON 1990.

To the Editor, THE ECCLESIASTICAL REVIEW.

THE ECCLESIASTICAL REVIEW, September, 1931, p. 308, contained the following query:

> *Qu.* John, a Catholic, has entered a civil marriage with Bertha, who has never been baptized. But the latter had previously married Henry, a baptized Protestant, before Pentecost of 1918. Does canon 1990 presuppose that at least one of the parties (Bertha or Henry) to this marriage, which it is sought to have declared invalid, be a Catholic, in order that a matrimonial court may pronounce on it?

It seems to the writer that the declaration of the Holy Office, 27 January, 1928, on which the proposed case is solved, should not be applied to canons 1990-1992, and that, therefore, the solution given cannot be sustained. The writer's reasons for these statements are as follows.

First, from the sources cited in the footnote to canon 1990 it is clear that, for an Ordinary to conduct these documentary processes, it was sufficient that one of the parties be baptized, the other not baptized, i.e. for a case of disparity of worship under the old law. In other words, the inability to be a plaintiff (*actor*) in a solemn canonical process, which resulted from heresy or schism, did not exist in the case of documentary, summary processes. Thus a decree of the Holy Office, 5 June, 1889, states:

> Quando agitur de impedimento disparitatis cultus, et evidenter constat unam partem esse baptizatam, et alteram non fuisse baptizatam, . . . dummodo ex certo et authentico documento, vel, in huius defectu, ex certis argumentis evidenter constet de existentia huiusmodi impedimentorum . . . hisce in casibus, praetermissis solemnitatibus in Constitutione Apostolica "Dei Miseratione" requisitis, matrimonium poterit ab Ordinariis declarari nullum, cum interventu tamen defensoris vinculi matrimonialis, quin opus sit secunda sententia.—(Apud *Collec. S. Cong. De Propaganda Fide,* n. 1706.)

The new law in canon 1990 repeats this old law practically *ex integro.* Applying the principle of interpretation laid down in canon 6, 2° to canon 1990, it is safe to say that also under the new law canon 1990 gives Ordinaries the right to admit non-Catholics in summary processes.

Second, if the Holy Office by the cited declaration intended to restrict this right of Ordinaries exclusively to those summary processes in which Catholics are the petitioners, it would usurp the function of the Pontifical Commission for the *authentic* interpretation of the Code, which alone has the power to interpret the canons of the Code restrictively. This is patent from paragraph I of the *motu proprio* of Benedict XV, "Cum iuris canonici," which states: "Commissionem . . . constituimus, *cui uni* ius erit Codicis canones authentice interpretandi". To extend or to restrict a law is authentically to interpret it.

We are of the opinion that the Holy Office in the cited declaration was exercising its ordinary function of clarifying the limits of its competence with regard to the other Congregations of the Roman Curia and inferior tribunals. Such is its right, as paragraph II of the *motu proprio* "Cum juris canonici" declares.

This is patent from the following study of the two *dubia* of the cited declaration. The response to the first query, namely, that non-Catholics, whether baptized or not baptized, may not be plaintiffs (*actores*) in matrimonial causes, is not a new law, but merely a declaration of an old one. As a matter of fact, non-baptized persons and among the baptized apostates, heretics and schismatics, even before the Code, were excluded not only in criminal causes but also in contentious causes, as plaintiffs, although some authors would admit them, especially in matrimonial causes.[1]

Certain commentators of the Code have seemed to follow this opinion of Sanchez, and applied to heretics and schismatics the norm established for excommunicated persons. These authors teach that such persons may act through a procurator "ad . . . quodvis animae suae praeiudicium avertendum" (can. 1654, § 1), as happens in matrimonial causes.[2]

Jurisprudence also showed itself equally benign. Nor did it prevent non-Catholics from appearing before ecclesiastical judges as plaintiffs. Witness, e.g. the Vanderbilt-Marborough cause instituted in a diocesan tribunal and defined by the Rota (*A.A.S.*, XVIII, 501); the Marconi-O'Brien cause (*A.A.S.*, XIX, 217).

Because of these departures from the old law the Holy Office, acting within its competence, subjected this question to a new examination and urged the application of canon 87. As a result of this declaration, therefore, heretics and schismatics may no longer be considered as "simpliciter excommunicati". For the latter may act in spiritual causes through a procurator (can. 1654, 1), but according to canon 1628, §3 the "exceptio excommunicationis" may be urged against them. But heretics and schismatics may not act through a procurator, because by virtue of the cited declaration "obstat obex ecclesiasticae communionis impediens". Moreover, since heretics "sectae acatholicae nomen dederint," they are *ipso facto* "infames" (can. 2314, § 1, n. 3), or at least are presumed such by the Code (can. 2200, § 2). And this is another reason why they are incapable of exercising ecclesiastical rights which they have by virtue of baptism (can. 2294, § 1).

Among the rights acquired by baptism is the "ius ad actionem," or the right to institute a canonical process. Justinian, borrowing from Celsus (51 D. XLIV, 7), defines the term "actio" thus: "Ius petendi iudicio quod sibi debetur". (Instit., IV, 6.) Since the cited declaration of the Holy Office denies the exercise of this right to heretics and schismatics, it must be interpreted *strictly:* "Leges quae . . . liberum iurium exercitium coarctant strictae subsunt interpretationi". (Can. 19.) The cited declaration speaks only of "*causae* matrimoniales"; in other words, it uses a specific, technical term. Hence, by virtue of the principle laid down in canon 19, we cannot apply this declaration to the generic term "casus" used in the title to canons 1990-1992.

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[1] Cf. Sanchez, *De S. Matrim. Sacr.*, L. VII, disp. 3, n. 9; LI: 3, I, p. 76.

[2] Cf. Noval, *De Processibus*, p. 165; Vermeersch-Creusen, III, p. 78.

Further, the Holy Office itself admits certain limitations to its declaration, namely, if there are special reasons why non-Catholics should be admitted as plaintiffs in matrimonial causes, Ordinaries are directed to recur to the Holy Office to obtain the necessary permission.

Finally, non-Catholics may always lawfully denounce or report the defect of their marriage to an Ordinary, that the "promotor iustitiae," if the case warrants it, may institute an action. (Can. 1971, § 1, n. 2.)

The response to the second *dubium* seeks to resolve all doubts concerning the competence of the Holy Office with regard to other tribunals, whether of the Holy See or of local Ordinaries. Before this declaration was made such a doubt did exist concerning the competence of the Holy Office in matrimonial causes, especially with respect to other Congregations and Tribunals of the Roman Curia. But since your inquirer is concerned only with the effect of this declaration on diocesan tribunals, we may omit discussing what effect it has on the Roman Curia and confine our remarks to its effects on diocesan tribunals.

With regard to the limits of competence between the Holy Office and inferior or diocesan tribunals no change is introduced by the cited declaration, because it speaks *only* concerning "causis quocumque modo ad S. Sedem *delatis*". Wherefore, we may safely hold the following:

(a) Causes concerning the Pauline privilege are reserved absolutely to the Holy Office (can. 247, § 3, 1962); to which may also be added the causes enumerated in canon 1125.

(b) When one of the parties in a cause "de matrimonio rato et non consummato" is a non-Catholic, permission to proceed must be sought from the Holy Office, not from the Congregation of the Sacraments (can. 1963, § 1). If during the process it is learned that non-consummation is due to impotency, the acta must be returned to the Holy Office (can. 1963, § 2).

(c) Cases of disparity of worship may be tried in diocesan tribunals in accordance with the documentary process determined expressly by the Code in canons 1990-1992.

(d) Causes of mixed religion *circa vinculum* do not exist.

(e) All other matrimonial causes which are contested between parties of which one is a non-Catholic, may be tried and defined in the first and second instance by diocesan tribunals. If they are referred to the Holy See, they must be sent to the Holy Office. This is patent from the disposition of canon 1964, and was confirmed by the Pontifical Commission for authentically interpreting the Code, 14 July, 1922. (*A.A.S.*, XIV, 530.)

To test the correctness of this interpretation, especially with regard to the frequent case of disparity of worship, the Bishop of Harrisburg referred the following case to the Holy Office, 19 September, 1930:

" Mary, a baptized Protestant, married John, an 'infidelis' or non-baptized person, in the year 1917. She now wishes to have her marriage with John declared null, that she may marry James, a Catholic, *coram Ecclesia*." This case is roughly summarized to show its identity with the one proposed by your inquirer.

The Holy Office, 20 April, 1931, sent the Bishop of Harrisburg the following detailed letter which he kindly permits me to publish, because it is of great practical importance to our curias.

Haec Suprema S. Congregatio, re diligenter considerata, respondendum mandavit, praefatum casum AB IPSO ORDINARIO PERTRACTARI posse ad normam CANONUM 1990-1992.

Horum Canonum praescripta integre et precise in *re definienda* erunt servanda, sive quoad certitudinem impedimenti et omissae dispensationis, sive quoad modum procedendi. Si res *dubia* manserit, Sancto Officio erit deferenda.

Ubi de invaliditate matrimonii in casu ex processu *certe* constiterit, dispensationem ab impedimento disparitatis cultus poterit

Excellentia Tua ab hac S. Congregatione implorare, expositis causis quae ipsam suadeant et praehabitis cautionibus exigi solitis ad normam Canonis 1061, ut novae nuptiae cum viro catholico contrahi possint.

Since the Ordinaries of the United States already have the faculty to grant the dispensation from the impediment of disparity of worship, it is patent that cases of disparity of worship, as also the other cases enumerated in canon 1990, may continue to be handled by a diocesan curia as they were before the cited declaration, without recourse to the Holy Office, even though the petitioner is a non-Catholic.

CHARLES E. PARK.

Hershey, Pennsylvania.

* * *

Some recent rescripts of the Holy Office that our readers have brought to our notice, and to one of which Doctor Park refers at the end of his letter, compel us to recede from our previous position. It is true, they are private rescripts and *per se* could not be generalized (canon 17 § 3). However, they are manifestly merely declarative interpretations of the law, so that they need no promulgation (canon 17 § 2). It is therefore beside the purpose to enter into a discussion of the arguments advanced by our correspondents.

CATHOLIC LAWYERS IN DIVORCE CASES.

Qu. With the introduction of divorce courts here in Canada, a new moral problem has arisen for our Catholic lawyers. Can they take divorce cases? I know very well (at least I think I do) the solution of our theologians. To my mind it becomes exceedingly difficult to apply their principles to some of the cases that come before me. I have, for instance, the case of a young Catholic lawyer who is in partnership with a non-Catholic. The Catholic does all the counsel work for the firm; the non-Catholic is the office man. The latter has no scruples whatever about taking divorce cases of any kind. What is my friend the Catholic to do? Let me point out to you that Kenrick permits a judge to sit on a divorce case because, he said in effect, if a Catholic won't decide divorce suits, he might as well not go on the bench at all. If my friend does not take these cases he might as well dissolve partnership with his non-Catholic partner. And were he by such a step to end divorces, we would all say that it would be his duty to do so. But we know that no step that he will take will have the slightest effect, one way or the other.

Again: Sabetti permits a judge to sit on a divorce case because his coöperation, it is claimed, is not formal. To my way of thinking a lawyer's part is no more formal than that of a judge. The case takes on this aspect to me: there is a great big body of statutes on our law books. They refer to divorce. A Catholic lawyer points out to a judge that the state grants a divorce if certain conditions are present. He claims that, in the case he has in hand, these conditions are present and claims that a divorce should be granted. And the judge declares it is granted. Wherein is the coöperation of the lawyer formal, and that of the judge material? To my way of thinking, the part the judge plays in actually declaring the marriage null and void is more formal than the lawyer's who claims it to be. Yet old theologians would permit the judge to carry on, but would refuse absolution to the lawyer. X.

Resp. The case of a judge is fundamentally different from that of counsel or lawyer pleading a divorce case. The judge is a public official—and it is highly important for the interests of religion (Catholic) that there be Catholics in such places. If by reason of their not being allowed to sit on the bench of a divorce court they would be thereby disqualified from holding or being appointed to such positions as judges, magistrates, etc., the Church would suffer greatly. However, in a country where a divorce law is newly introduced, the Church has forbidden officials to pronounce decrees of divorce.

There is no certainty that a judge does a thing intrinsically wrong in granting a divorce according to civil law. Theologians and canonists are agreed that a lawyer may not accept a divorce case where a Catholic is concerned, unless by permission of the bishop (always presupposing that the marriage is not valid—or that the bond has been dissolved—or that the parties are seeking freedom from the civil effects only).

They are also agreed that lawyers may not accept divorce cases simply " ad captandum lucrum ". De Smet admits other reasons " might be found ". Apparently his mind is that they have not been found—and that it will be difficult to find a sufficient one.

The lawyer's part is not so simple as the mere going into court with the bare statement that this case fulfills the requirements of the statute law for divorce. The whole process of a divorce case presentation is frequently unsavory. Priming witnesses, manufacturing evidence, perjury, collusion, and the like, are too often involved. Lawyers must be wary of being a party to such things. The safe precaution in this matter is to have nothing to do with divorce cases except such as are perfectly regular—that is, where the parties have a right to seek relief from the civil effects of a marriage relation.

There is always the further consideration of scandal, especially in the circumstances of the question submitted to the REVIEW. It does not appear that this can be obviated.

Doubtless, before long the whole matter will come up for thorough reconsideration, for one reason at least—the certain or doubtful invalidity and dissolubility of a considerable proportion of non-Catholic marriages.

It seems to us that the simplest and only practical solution of this case of the Catholic in partnership with the non-Catholic is to dissolve the partnership. That does not appear clearly to be a hardship. The Catholic is probably if not certainly in danger of having to do with unworthy cases and he cannot shut his eyes to the sort of preparation made of the cases he will bring into court. As counsel, he must have a conscientious knowledge of the facts and evidence which he adduces or presents.

This inquiry comes from a district in Canada that has introduced a new divorce law. Since that section is near to another which is predominantly Catholic, in all probability the problem will take on proportions that will bring about a specific and authoritative ruling.

TEMPTING THIEVES

To the Editor, THE ECCLESIASTICAL REVIEW.

" Hundred dollars stolen from poor-box," is an interesting newspaper headline. Thieves reading it will say, " These boxes must be full of money." And many more boxes will be broken open.

If a parish has such an enormous revenue that its boxes usually contain a hundred dollars, that parish ought to be divided.

When church boxes are robbed of large amounts, the pastor is careless and the sexton too lazy to open them often. A wideawake sexton opens them twice a day. Glass boxes are best. No thief will break them if he sees nothing in them.

Some one said that there would be no more church thefts, if a diocesan statute like the following could be made:

> Whenever a negligent pastor tempts thieves, by leaving considerable sums of money in church boxes or in the rectory, the amount stolen shall be deducted from the pastor's salary, and shall be given to the church.

It is surprising that any pastor should advertise his negligence to the world by notifying the police and the newspapers that his church boxes were robbed of a hundred dollars or more.

J. F. SHEAHAN.

Poughkeepsie, N. Y.

THE ASIATIC ARCADIA.

To the Editor, THE ECCLESIASTICAL REVIEW.

In view of the excellent review of *The Asiatic Arcadia* which appeared in the October number of the REVIEW, I beg permission to reply to the author's various criticisms, taking them in the order in which they appear and as far as your valuable space will allow:

(a) The monotheism of Abraham is not inconsistent with a polytheism of surrounding practice, just as a modern Catholic may be strictly orthodox even if some of his ancestors might have been apostates.

(b) The "sunrise-argument" is not meant to be more than a vague indication of a mountain-paradise somewhere east of Babylon, as King observes: "It is most probable that the Sumerians did descend on Babylonia from the mountains in the East. Their entrance into the country would thus have been the first of several migrations from that quarter, due to climatic and physical changes in Central Asia." [1]

(c) We are speaking of a *former* transcendence of ILU-YA (EA), admitted by Clay himself: "I believe that ILU-EA-

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[1] *A History of Sumer and Akkad*, p. 54.

ADAD was the earliest Semitic triad in Babylonia"; also that the name of EA is "certainly very close to YAH" (=EL); that later on "Marduk supplanted EL"; that, in fact, the name EA was EN-KI, which means "lord of the earth"; also "lord of the springs", and designated as "the potter", "the great artificer", showing his identity with a mountainous land in which metals were found".[2] See also Pinches: "As the primitive deity of the Babylonian Pantheon and closely identified with the well-known deity YAH, who was worshipped by a large section of the Semitic nations and whose name is one of the words for "god", the god EA, AE, or AA deserves notice here, not only on account of his being the *creator of all the gods,* but also on account of his fatherhood to Merodach, who was conceived as *supplanting* him — the fittest to exercise power and dominion over the world, the universe, and even the 'gods his fathers'".[3]

(d) The "royal house" is made as high as "heaven's abode"—which shows that E-SARRA is no ordinary dwelling, but rather a "royal mount", later on confused with a *zikkurat,* or temple-tower.[4]

(f) The analogy between ARURU, the "mother earth", and EVE, the "mother of all living", is only an analogy of generation-concepts, connecting a possibly "first female" (divinized) with a possibly "first man" (crudely conceived as a "baker")—nothing more. An identity of concepts is out of the question.

(g) Every Assyriologist knows that GIS-TIN means "tree of life", or "wood of life".[5] Moreover, we are not floating our entire thesis upon one defective reading, but simply pointing out that such readings do occur, and may very well have occurred in the present place.[6]

(h) If the citation from Albright cannot be verified, everybody else can find it, explicitly condemning a Mesopotamian site for the original Eridu.[7]

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[2] *Origins,* pp. 102-103.

[3] *The Old Testament,* p. 61.

[4] See the mountain-tablets throughout; also Delitzsch, *Assyrian Readings,* no. 211: KUR, mountain = E-KALLU, grand palace.

[5] Delitzsch, *Assyrisches Handwörterbuch,* pp. 120, 174.

[6] King, *The Seven Tablets of Creation,* I, p. 136.

[7] *American Journal of Semitic Languages,* Vol. XXXIX, no. 1, Oct. 1922, p. 18, reprint.

(i) "If the memory of YAH was not forgotten, neither was the memory of the mother of YAH forgotten—BAU". Of course not—*after* the later pantheon had supplied him with a "mother". But what if he was originally the creator of all the gods, and especially of man—a transcendent being—as explicitly stated in other texts?[8]

(j) Every Sumerian scholar knows that A-DA-PA *can* be read as A-DA-MU; and Clay himself admits that Professor Sayce (one of our greatest experts) has read it that way (p. 109); also that "more recently it was found that the sign PA had also the rare sign-value of MU" (ibid.); and that if the reading A-DA-MU appears "impossible", that is only on the supposition that it might be read as A-DA-PAD, a question which is still hanging fire. The "philological orgy" rests with those who have never seen a Sumerian Syllabary.[9]

(k) "Entire Babylonia is an alluvial deposit brought down from Armenia. If the Garden of Eden was near the present confluence of the rivers at Kurna, our ancestors must have been *aquatic creatures.* For 6000 years ago the waters of the Gulf rolled over the spot . . . and at some earlier time it reached even to Bagdad!"[10] That is one of the reasons I took the first boat for Bombay and Calcutta.

(m, n) The Man, the Lion, the Ox, and the Eagle are symbolic of paradise precisely because they appear in Ezekiel and St. John as the four-faced Cherubim, later with the four rivers. No attempt is made to prove an identity, but only a strong parallelism of sacred animals more or less associated with paradise-concepts.[11]

(o, p, q) As to the "Indo-Sumerian Seals", no modern orientalist has any longer a doubt that the Indus and the Euphrates are connected—culturally, racially, and linguistically.[12]

In the very lecture given by Barton in 1928 (which I attended as one of the principal speakers for the Oriental Society) he admitted that at least 20 out of 118 signs were

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[8] BELUM-ILANI, "lord of the gods", King, *op. cit.,* I, p. 37.

[9] See Brünnow's *Classified List of Sumerian Ideographs,* no. 3426, reading: "The Man AD-MU = ADDA-MU".

[10] Banks, *Bismya, the Lost City of Adab,* p. 439.

[11] Nikel, *Die Genesis* (Freiburg, 1903), p. 158 ff.

[12] See JAOS, Sept. 1926, p. 254, on the "*Indo-Sumerian culture in Sindh*"; also Keith and Woolley, *The Sumerians,* p. 8.

Sumerian, that the rest *might* be Sumerian, but showed strong affinities with Chinese, Egyptian, and Hittite hieroglyphs, while the Indus Valley Seals reached back to an antiquity of at least 5000 years before Christ. Here is something to make us pause. Put two and two together and think.

If the Sumerians came from Oman in eastern Arabia (as Barton holds), we are already close up to India, and his admission that " they might have come from some Indian center further away than the Indus ", " survivors of palaeolithic man " etc., is, to say the least, a strong insinuation that they represent the earliest Indo-Arabian race of which we have any knowledge.[13]

Add to this the testimony of Sayce and Sidney Smith, that the inscriptions are " undeniably Sumerian ", and that of Keith and Woolley, that " the ancient Sumerian face can be traced far eastward until the Indus Valley is reached "—and it would take another 300 pages to show up the reckless half-assertions that are meant to do the duty of my " Last-Minute-Endorsements ", which still stand like the rock of Gibraltar. Might not this archaic form of writing have been the mother of them all—Chinese, Egyptian, Sumerian, Hittite and the rest? The murmurings of a disgruntled adversary cannot impugn the *a priori* probability that we are actually " on the trail of ancient man " (as Andrews has it), and this makes Waddell's " Indo-Sumerian Seals " a fairly safe investment—" packed with facts from the latest authorities ", as Professor Sayce has called them—no trifling authority. My own reconstructions might be called " ingenious ", (and perhaps they are) ; but look at the Sayce-Smith-Waddell-support for my main thesis in *The Makers of Civilisation* — a masterpiece of research : " So rich was this Arcadian Indus Valley Eden in cultivation, fruits, orchards, gold, and other metals, that it was known as SU-EDIN-KI, the good-Eden-land, or SU-EDIN-HUM, the Garden of Eden the fruitful ".[14]

Look also into his new *Sumer-Aryan Glossary,* under EDIN, ETIN, (p. 69) : " Sumerian EDIN is Akkadian EDINU and Sanscrit EDIN, OTIN, title of Sindh (India), standing for " lofty site ", " high place ", the Egyptian ADEN, ATEN, or

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[13] JAOS, Sept. 1929, p. 263.

[14] P. 117.

ITEN". "This" [I say] "with the Tibetan GAN-DEN (GAN-EDEN) would seem to settle the matter, the EDIN of the middle Euphrates being a later application".

As for the remaining diatribes on a "Persian Paradise of unending day" etc., this is mistaking an *obiter dictum* for a *ratiocinatio*. What on earth has a mere side-remark got to do with a serious, solid, and substantial array of "primitive" *and* "scientific" sources, extending from China in the East to Persia in the West and all focussing on the Grand-Asiatic Divide? To calmly dismiss all this testimony is to arouse suspicion that the objector does not wish to hear it — an *ignoratio elenchi* which does not rebound to the author's open-mindedness.

Finally, as to Church authority, thirty-two Fathers and Doctors make up a pretty good *"communissima",* especially when they are not of petty but princely rank. Jerome, Augustine, Aquinas, Suarez, and Bellarmine—here are a "glorious five" which sound rather better than Luther and Calvin, Calmet and Kaulen and the like, with all due respect to the latters' standing and good intentions.

The fact that no single Father tells the whole story does not destroy the value of each one's partial testimony to an Oriental paradise in Highland Asia, in some case (as with Jerome) with clear hints at northern India and the Vale of Cashmir.

If St. Luke reports of Mary that she was "full of grace" and "blessed among women"; and St. Ephraem, that she was "the most holy Lady, Mother of God"; and St. Bernard, that "her brilliancy illuminated the entire universe"; and Pius IX, that she was "immaculately conceived"—does this destroy the value of Luke, Ephraem, and Bernard, as partial testifiers to the full dogma defined in 1854?

As for our modern exegetes, what becomes of the "collective mind of Catholic interpreters" when that collective mind was for 1500 years pointing to the Far East; then (for a brief period) to Mesopotamia; and finally (in recent times) to Armenia? A "collective mind" which for the last 400 years has been continually shifting is clearly not a final court of appeal on topographical questions. Moreover, the two "collective minds" (of recent talent) kill each other off with delightful dignity. For the "weighty names" that favor the lowlands of Mesopotamia kill off the equally "weighty names" that favor the highlands of Armenia—a diametrically opposite concept. Hetzenauer is knocked to pieces by Zschokke-Döller!

Why not go back to the Fathers, who agreed at least on a Highland Paradise in the Orient long before this deplorable modern litigation was heard of? The Arcadia is a physical and photographic fact—not a fabulous and fantastic fiction.

But is the modern " collective mind " so sure about it? Not to speak of Lagrange and Engelkemper, who have boldly come out for the Oriental site in the *Revue Biblique* (1902, p. 269ff.), I may add that the greatest living Coptic scholar of the age—our own Professor Hyvernat of international fame—was the first to put the present writer on the Indus-trail, having made the ascent of Mt. Ararat and found things wanting. His sentiments reëcho Osborn's latest " roof-of-the-world "-utterance — sentiments which are common to nearly every serious anthropologist of the day: " We must go from the Ararat to Central Asia for the first dispersion ".[15]

And he still endorses what he told me about six years ago and which sent me on that long romantic expedition to the " towers of the sunrise ":

> " I congratulate you upon having brought the Site of Paradise into reality—the true origins of God-created and God-redeemed man ".

Philo Laos Mills, S.T.D.

" Mount Carmel ", Washington.

APPROVAL OF TRANSLATION OF INDULGENCED PRAYERS.

Qu. For the recitation of indulgenced prayers in public is it necessary that the translation of the prayers be approved by the Ordinary of the diocese where the public recitation takes place or does it suffice that it be approved by any Ordinary?

Resp. If the Holy See itself has approved a translation of an indulgenced prayer — as it sometimes does, though infrequently—that translation may be used all over the world even in public recitation. If the Holy See has not sanctioned a translation, it is not necessary that for public recitation the translation be approved by the Ordinary of the place of recitation. On the other hand, it is not the province of any local Ordinary to approve a translation of an indulgenced prayer, but of the Ordinary in whose diocese the language into which the translation is made, is in use. For only such a one may attest to the faithfulness of the translation. This is explicitly prescribed in canon 934 § 2 in conformity with an earlier decree of the Congregation of Indulgences.[1] Thus the translation of an indulgenced prayer which has been approved by any of our Bishops may lawfully be used in public recitation anywhere in this country, Canada or England.

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[15] See also Eccles. Review for 1926, pp. 583 ff. on *" Distinguished Catholic Anthropologists "*—pointing even to far-off Mongolia.

Nevertheless it would seem that a bishop may prescribe a certain translation—for instance, the late Archbishop of Cincinnati ordained that a certain translation of the prayers after Low Masses to the exclusion of all others was to be used in the diocese. For this is manifestly a disciplinary norm to establish uniformity in a matter where the diversity of translations must confuse Catholics frequenting different churches. Such uniformity in the translation of indulgenced prayers to be used in public recitation is certainly desirable, provided the translation is really faithful and not too labored. For the public recitation of a prayer requires an easy flowing form of words. This is a point that must be given attention, especially in a translation.

HEAD COVERING FOR WOMEN IN CHURCH.

Qu. It so often happens that parish school girls who assist at Mass wear no hats. Handkerchiefs, even pieces of paper, are resorted to as head coverings with rather ridiculous effects. What is to be done in such situations?

Resp. Canon 1262 § 2 states: "Men should assist at divine services, either in church or outside of it, with uncovered heads, unless the approved customs of the people or peculiar circumstances demand the contrary. Women should assist in modest dress and *with heads covered,* especially when they approach the Table of the Lord".

This positive law, like all others, ceases to oblige whenever its uncompromising application would do more harm than good, especially in regard to young children. It is obvious that it should be more carefully observed when they grow older. A pastor must take into account all the circumstances of the practical cases which he has to solve, and bear in mind the well known principle: " Lex non obligat cum tanto incommodo ".

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[1] 29 December, 1864—*Decr. Auth. S. C. Indulg.* (Ratisbon, 1883), n. 415.

TAXI DRIVERS ACCEPTING "FARES" TO BROTHELS.

Qu. Kindly answer the following in your much appreciated REVIEW.

George, a taxi driver, declares in confession that he is in the habit of driving people to brothels. This he does at times on their simple request. At other times, in response to their query whether or not he knows such places, he replies affirmatively, and drives them there.

George argues that, since such resorts are allowed to exist, it is not unlawful to drive his patrons to them; nor is it wrong, he thinks, to inform them of their existence and location; otherwise his business and income will suffer gravely, as others are prepared to do this work.

(a) In what way does George coöperate?

(b) Did George act rightly?

Resp. Theologians are agreed that a taxicab driver may accept such a "fare" on simple request. They are not agreed on the morality of giving information and accepting the fare. Some think it formal coöperation; others, illicit material coöperation. The case proposed here is verbatim in the *Casuist,* page 6, Vol. V.

Of course the driver was in good faith. Ergo.

But as to the practice? The difference of opinion of theologians seems to hinge on one point. Will the withholding of the information prevent sin, or rather, could the taxi driver prevent the sin? If his conduct could or would not prevent it, then his coöperation is material and licit under certain conditions.

To give such information *in abstracto* is licit, and may even be a good work. To give it to an immoral person depends; they can readily get it. To refuse it may mean loss of livelihood when a driver is working for a company. *If* reported, his number may be checked against, and receive no " fares "; or he may lose his job.

If he owns the cab, we see no reason to justify him.

We know of a cabman who not only refused such "fares", but gave charitable monition to seekers of such service, and often later on received letters expressing gratitude for his good turn, avowing that it saved the writers and taught them a lesson for life.

The *gravis ratio,* and *a fortiori* the *gravissima ratio,* requirement is not to be readily taken for granted—especially in these days when so many cabs are privately owned or so operated that the one reason for accepting such riders seems to be only the fare—in terms of money, for the ride alone.

CONGREGATION AT THE WAY OF THE CROSS.

Qu. I understand that in order to gain the Indulgences of the Way of the Cross, it is ordinarily required that one move from station to station. When many persons are associated in this devotion, as is the case with college students (the occasion of this inquiry), or in congregational devotions, what is the rule?

Resp. When many persons make the Way of the Cross in common, it is enough, in order to gain the Indulgences, that the presiding priest assisted by two altar boys go from station to station, stopping at each of them and reciting the usual prayers, to which the persons present in the church respond.

In Religious Communities of brothers or sisters, the exercise is presided over by one of the brothers or sisters, who alone goes from one station to the other and recites the usual prayers alternately with the Community. See decrees of the S. Poenitentiaria (13 December, 1917) and of the S. Congregation of Indulgences (27 February, 1901; 7 May, 1902), quoted by Tanquerey (*Synopsis Theologiae Moralis,* edition of 1925, Appendix de Indulgentiis, p. 366, no. 654).

APPLICATION OF INDULGENCES OF PRIVILEGED ALTAR.

Qu. Kindly allow me to submit the following questions. According to the Code, all Masses celebrated on All Souls' Day enjoy the indulgences of a privileged altar: "omnes Missae gaudent privilegio ac si essent ad altare privilegiatum celebratae" (Can. 917, 10). I would like to know:

(a) Has a priest who celebrates the three Masses on the Feast of All Souls, the right to apply the indulgences of the Masses according to his own intention?

(b) Does this hold for any or all of the Masses of that day? It is a question of distributing the indulgences and not the fruit of the Masses said on the feast of All Souls that concerns us.

Resp. The plenary indulgence for souls in Purgatory which a priest gains in saying Mass at a privileged altar may be applied to one person only; and that person the one for whom the Mass is said, unless the Holy See decides otherwise in some special circumstances. If the Mass is said for several deceased persons, the plenary indulgence of the privileged altar is applicable to only one of the several souls for whom Mass is offered (S. C. Indulg., 19 June, 1880). This indulgence will be gained by one of these souls, even if the celebrant does not determine the one to whom it should be applied. (See Vermeersch-Creusen, *Epitome Juris Canonici,* Tomus II, quarta editio, p. 126, No. 211).

On All Souls' Day the three Masses allowed by Benedict XV enjoy the same privilege as though they were said at a privileged altar (Can. 917, § 1). For one only of these Masses may the priest receive a stipend and make a special intention. Therefore the plenary indulgence attached to this Mass is applicable only to the person for whom it is said.

Benedict XV has determined the intention of the other two Masses, viz. one is for all the faithful departed, and the other is for the Pope's intention.

Consequently, according to the decree of the S. Congregation of Indulgences quoted above, the plenary indulgence attached to these two other Masses will be gained only by one of the many souls for whom they are said.

During the year 1929 and the first six months of 1930, on account of the fiftieth anniversary of the Pope's ordination, the Sacra Poenitentiaria decided that all Masses said during these eighteen months would obtain for souls in Purgatory the indulgence of the privileged altar; and that this indulgence could be applied even to a person for whom Mass was not said. But this was granted as an exception to the general rule. See *Acta Apostolicae Sedis,* Vol. XXI (year 1929), p. 168; and Vol. XXII (year 1930), p. 44.

ELECTRIC LIGHT ON THRONE OF EXPOSITION.

Qu. Is there any ruling that relates to the use of electric lights on the throne of exposition above the tabernacle?

Resp. The S. Congregation of Rites (decree 4275) has forbidden the placing of electric lights on the throne of exposition above the tabernacle. "Utrum liceat, juxta prudens Ordinarii judicium, tempore expositionis privatae vel publicae, interiorem partem Ciborii cum lampadibus electricis in ea collocatis illuminare, ut sacra Pyxis cum Sanctissimo Sacramento melius a fidelibus conspici possit?—Negative."

The word "Ciborium", as opposed to "pyxis", means here the throne of exposition.

The placing of electric lights, in a discreet and unobtrusive manner, at the rear of the altar, or near and outside the throne of exposition, is not forbidden.

PURIFICATION OF PATEN AFTER COMMUNION.

Qu. Will you please discuss in a future issue of THE ECCLESIASTICAL REVIEW the following question?

Barring the case where you are sure that a given white speck is a particle of the Host, is it a legitimate practice to purify the paten used by the laity at Holy Communion, into the vase used by the priest for purifying his fingers when distributing Holy Communion "extra Missam"?

Resp. In the "Instruction" published 26 March, 1929, by the S. Congregation "de Disciplina Sacramentorum", we read the following directions: "The fragments which are found on the plate after the Communion of the faithful shall, when Communion is distributed during the Mass, be very carefully collected by means of the index finger and dropped into the chalice; if Holy Communion is given outside of Mass, they shall be put into the ciborium."

The *Ephemerides Liturgicae* for 1930, pp. 72-74, comments as follows on this point: "If things other than clearly recognized fragments of the sacred particles be found on the plate, they should be removed into the vessel for washing the fingers."

THE "ANGEL" AT PRIEST'S FIRST MASS.

Qu. Why have some young priests a bride at the first Solemn High Mass? Sometimes the bride carries a pillow with a wreath on it; sometimes a burse with a wreath on it; sometimes merely a wreath. In some places the celebrant takes the wreath from the bride at the Offertory and places it on the altar, and in other places he merely touches the wreath, and the bride goes back to her place. Can you give me the significance and history of these proceedings?

Resp. Wapelhorst's *Compendium Sacrae Liturgiae* (eleventh edition, 1931, p. 572, footnote no. 1) makes an allusion to this custom, but supposes that the wreath is carried by a little child, and should never be placed at any moment on the head of the newly ordained priest: "Neo-Sacerdos ad celebrandam primam Missam processionaliter (domo parochiali) ad ecclesiam adducitur . . . aliquando ferens parvam crucem vel candelam, *praecedente parvulo "Angelo" gestante coronam florum* super pulvino positam; quae tamen celebranti imponi non debet."

Such a local custom may be tolerated or positively encouraged by the diocesan Ordinary. It has never been instituted nor imposed by any decree of the Sacred Congregation of Rites.

The wreath is obviously a symbol of the dignity of the priestly office and reminds us also of the Kingship of Christ.

ALTAR LINENS AND FLOWERS.

Qu. Will you please give me the following information concerning the care of the altar?

1. What is the regulation regarding the use of starch when laundering corporals, palls and altar cloths?
2. May lace be sewed on corporals?
3. Where should the cross be embroidered on the corporal?
4. What are the correct dimensions of the corporal?
5. May vases of flowers be placed directly over the tabernacle (about the crucifix)?
6. Is there any book that you would recommend for the use of sacristans in answering questions similar to the above?

Resp. 1. The Sacred Congregation of Rites has made no rule concering the use of starch when laudering corporals, palls and altar cloths. Some starching seems necessary to give these linens their proper stiffness.

2. A narrow strip of lace may be sewn on the edges of the corporal. (See Hébert, *Le Missal Romain,* p. 70, last line.)

3.-4. The *Baltimore Ceremonial* (ninth edition, footnote to p. 4) says: "The corporal should be of fine white linen, very clean and starched. It should have a small cross worked in the middle of the front part, but not with gold or silver. . . . A corporal will be found sufficiently large if it be from twenty-two to twenty-four inches square."

5. *Upon* the tabernacle nothing but the crucifix should stand; not even relics or statues or images of the saints, still less vases of flowers. (S.R.C., 2613, 6; 2740, 1.)

6. Sacristans would do well to use *Matters Liturgical* of Wuest-Mullaney, third edition, 1931; edited by Frederick Pustet Company, Inc., New York and Cincinnati; *Ceremonial for the Use of Catholic Churches in the United States* (commonly called the *Baltimore Ceremonial*), ninth edition, published now by H. L. Kilner and Co., Philadelphia, 1925.

BEGINNING OF EXPOSITION OF BLESSED SACRAMENT AT FORTY HOURS.

Qu. When is the Blessed Sacrament to be exposed or the Host to be placed in the monstrance during the Exposition Mass at the Forty Hours' Adoration? Is it immediately after the priest receives the Precious Blood, or just after he has distributed Communion to the laity? On Holy Thursday (Wapelhorst, p. 337, No. 225), the priest places the second Host in the prepared chalice immediately after receiving the Precious Blood and before distributing Holy Communion.

Resp. On principle, Holy Communion should not be distributed from the Altar of Exposition during the Forty Hours' Adoration. In many churches, however, this is practically inevitable. Then, at the Exposition Mass, it seems preferable that the Host to be adored should be placed in the monstrance immediately after the celebrant has received the Precious Blood, and before he distributes Communion to the faithful. Such is the direction given by Wapelhorst (p. 299, No. 192): "Post sumptionem igitur Sanguinis, Celebrans adjuvante Diacono sacram hostiam in ostensorio ponit illudque in medio corporali collocat."

FACULTY TO DISPENSE FROM FAST AND ABSTINENCE ON CIVIL HOLIDAYS IN THE UNITED STATES.

On page 65 of this number of the REVIEW will be found a letter of His Excellency the Apostolic Delegate addressed to all the Ordinaries of the United States. It announces the granting of an indult which authorizes our Bishops to dispense the faithful of their dioceses from fast or abstinence or from both on any civil holiday, merely because of its being such. No other reason is required. The faculty is granted for five years, beginning 15 October, 1931.

The indult empowers the ordinaries to dispense "their subjects". The dispensation will benefit these subjects only when they are in the diocese; for the dispensation is local.[1] Outside their proper diocese they could not make use of the dispensation granted by their proper Ordinary. For, according to canon 14 § 1, no. 3, *peregrini* are bound to observe the general laws that are actually in force in the diocese where they happen to be. On the other hand, they may avail themselves of the dispensation granted for the place where they are; for *peregrini* are likewise free from the general laws of the Church which are not in force in the place where they are, even though those laws are binding in their own diocese (canon 14 § 1, n. 3).

The letter of the Apostolic Delegate directs the Ordinaries, when dispensing in virtue of this faculty, to inform the faithful that they are doing so in virtue of this special indult. The omission of such a reference to the indult will not invalidate the dispensation, since it is not laid down as a condition (cf. canons 39 and 40).

The new indult, unlike the power granted in canon 1245, expresses the desire that the faithful give an alms for some good purpose, especially for the poor. This alms is not made a strict obligation; for the indult directs the Ordinaries, not to oblige, but to "exhort" the faithful to this almsgiving. The reason for this alms seems to be that the Sovereign Pontiff does not recognize the civil holiday as a quite adequate cause for the dispensation and so he desires that the faithful should make up compensation by their alms.

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[1] Those, however, who may have been dispensed individually could make use of this personal dispensation outside their proper diocese, even if the local dispensation had not been given by the Ordinary of the place where they happen to be visiting.

Apropos of this new indult, it is opportune to observe that canon 1252 § 4 ordains that on holidays of obligation (outside of Lent) the law of fast or abstinence or of both does not oblige. Neither this canon, however, nor any other exempts from that law on civil holidays.

It is the opinion of some priests that canon 1245 empowers Ordinaries to dispense their entire diocese, or Ordinaries and pastors to dispense individuals or whole families, on account of the civil holiday. It should be noted, however, that § 1 requires a *just cause* before dispensing individuals or whole families; and that § 2 authorizes bishops to dispense their entire diocese or a whole city only for the special reason that there is a large concourse of people, or because reasons of public health require the dispensation. Thus a public demonstration such as is made in Washington on Lincoln's or on Washington's Birthday or on Memorial Day would provide the sufficient reason. Ordinaries then could dispense their entire diocese or the city where the assembly takes place. It should be noted that, in the absence of such an assembly, the civil holiday does not of itself constitute sufficient reason for a general dispensation.[2]

No doubt the inconveniences to be met—for instance, by excursionists in providing a suitable luncheon — supplies a sufficient reason for invoking the faculty of canon 1245 § 1. In this event, however, only the individuals or families on picnic or excursion could be dispensed by the Ordinary or the pastor. Particular dispensations of this sort open the door to various difficulties: either a large number of individual dispensations would be necessary; or, if granted *in cumulo*—as authors permit in favor of all for whom the cause really exists —there would be difficulty in enlightening the faithful on the distinction. It is not unlikely that these or similar considerations prompted the Pope to grant the indult just published by the Apostolic Delegate under date of 30 November, 1931.

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[2] N. Hilling, *Sachenrecht* (Freiburg i. B.: Josef Waibel, 1928), p. 147.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

The mystery of the distribution of Divine grace and its relation to human liberty is well known as one of the most difficult subjects in theology. Equally familiar are certain texts of Holy Scripture whose literal affirmations seem to teach one aspect of the truth at some expense to the other. Promiment among these is the much disputed passage in the Synoptic Gospels which records our Lord's own statement of His aim in teaching by means of parables when speaking of the nature of His Kingdom. In spite of variations between the three parallel passages,[1] their common witness seems to be that He avowed the purpose of withholding His message from the mass of His hearers rather than that of revealing it to them. In all three passages the Greek original is well enough presented by our own English version, which for economy of space we forbear to reproduce.

In seeking an exegetical solution of this particular problem, a good outline of the whole field may be consulted on pages 36-81 of Vol. I of the *Parabolae Selectae*[2] of Fr. J.-M. Vosté, O.P. He groups the two opposing tendencies of commentators under a " thesis of justice " and a " thesis of mercy " in an analytic sketch which seems substantially fair to both sides, while it concludes in favor of the second thesis. From the Fathers to our own time each aspect of the mystery involved has had its exegetical supporters. It would seem that St. Augustine, leaning to the more severe explanation, has obtained the fewer followers, while St. Chrysostom, who favors the milder aspect, has the greater number with him. The discussion, which seems to have revived of late, has just received one important contribution. It comprises three consecutive articles[3] by Fr. A. Skrinjar, S.J., Professor of Sacred Scripture in the Seminary of Sts. Cyril and Methodius, in Sarajevo.

As a contructive study in Biblical theology, this essay presents its own side of the case with admirable thoroughness.

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[1] Matt. 13: 10-15, Mark 4: 10-12, Luke 8: 9-10.

[2] 2 vols.; Rome; Pontificium Institutum Angelicum, 1929-30.

[3] *Biblica,* XI, 3, pp. 291-321; XI, 4, pp. 426-449; XII, 1, pp. 27-40.

No complete catalogue of pertinent texts is, of course, attempted, but the most significant ones have been well selected from different periods and classes of inspired literature, and treated both clearly and suggestively. Next to the palmary passage in the three Gospels, the words there cited from Isaias justly receive the most detailed attention.

The results appear somewhat startling. While all is pervaded by a tone of reverence, fairness, and sound judgment, we have here a frank and persistent defense of the "thesis of justice", and retributive justice at that. Confining his question to the class of our Lord's parables whose subject is "the Kingdom", the author holds that their hearers were in varying degrees of moral blindness which was the culpable fruit of some prior abuse of grace, and that our Lord adopted the medium of the parable not simply to accommodate His teaching to their capacity, but precisely in order to punish their former infidelities by thus depriving them of clearer instruction. This attitude the author announces from the first, adducing his texts expressly as witnesses to "punitive blindness" (*l'aveuglement pénal*) and keeping the phrase constantly before the reader thereafter.

No one, we believe, will read this study attentively without real profit, nor perhaps without some surprise at the apparent strength of its case. We regret the lack of sufficient space to review it adequately, and this the more in view of a purpose to express some dissent. To do this without fuller justice to the argument seems hardly fair; but the inequality may be somewhat repaired by first presenting a brief sketch, and then endeavoring to suppress nothing essential to those parts selected for criticism.

Beginning with the Old Testament, the author exhibits its witness to "the nature of the Divine act of blinding". Blindness in the moral order is ascribed to the absence of a Divine gift in Deut. 29:4, Bar. 2:31, Ez. 36:26, Isa. 63:17, and elsewhere. Ps. 80 (Heb. 81): 13 presents God as leaving man to his own perversity; other texts displaying this act of abandonment are Ez. 20:25-26, Isa. 29:10, Ex. 9:16. The author concludes:

> The blind is such because (a) God has abandoned him and not given him the gift of sight, (b) a state which, regarding the in-

fallibility of the effect, is expressed as if God had positively hardened the heart; (c) God permits the blindness only with an aim the most real and exalted, however unsearchable to us; (d) in the case of blindness which is not culpable, God may produce this disposition of man directly and positively. . . . As to the grammatical sense of the texts, in most cases it excludes all mitigation.

Passing from the nature to " the aims and causes of punitive blindness", the author declares the aim of this Divine abandonment to be " primarily punishment, the punishment of sins in general, but above all of sins against the light ". After examining Ps. 17 (Heb. 18) : 26-27, Mich. 2 :6, Isa. 29 passim, 19:13-14, and Jer. 8:1-9, he observes in summary:

> Thus the aim of punitive blinding is the punishment of sins against the light. The light is withdrawn from those who abuse it. In spiritual darkness they slip insensibly into the mire of sin, and presently taste its bitter fruits. These disastrous consequences will perhaps make them open their eyes to the light. Such, indeed, is the aim which God sets before Him (Isa. 29: 18, 19, 24). To destroy the false wisdom, to correct by a rigorous chastisement the corrupted will, to teach it humble docility, in a word, to render the soul capable of receiving the Divine enlightenment—such is the end of punitive blindness.

With this prelude we are given a detailed treatment of Isa. 6:9-10. This is the palmary Old Testament source, as cited by our Lord in the Gospel passage under discussion. Intending to comment on some points in its treatment, we pass it by at present, observing only that Fr. Skrinjar rejects all attempts to mitigate the severity of its language.

For the positive teaching of the Old Testament on the principles of Divine illumination, the author examines two poetical passages, Ecclus. 4:11-19 and Prov. 1:20-33, on the dealings of the personified Wisdom with her disciples. He finds that

> those who do not listen to the Divine appeal, and those who do not issue victorious from the test, are punished by God with penal blindness, in such sort that, even if they seek God and His lights, they find them only with greater difficulty.

And from his whole review of the Old Testament he concludes:

All the texts have represented to us God as abandoning men who turn away from Him and resist His enlightening activity, thus inflicting upon them the penalty of retaliation. This abandonment we have attempted to explain in some slight measure, while leaving to it whatever involves the mysterious.

Approaching the central question, "the economy of the Divine illuminations in the parabolic teaching of our Lord", the author first considers this economy in the New Testament in general. It is gathered chiefly from the two places where Isaias 6:9-10 is cited apart from connexion with the parables. John 12:37-40 cites the Prophet in recording the general unbelief in Christ's whole claim and ministry, but alters the subject of Isa. 6:10 to "He". Fr. Skrinjar comments as follows:

> As regards the cause of the blindness, the text of St. John is very explicit. Not only does he not see in the words of God, as do the LXX, a mere prediction, but he makes of the Divine command an affirmation concerning God: the blinding is attributed to God as its cause. The citation is therefore free, but all the more valuable for us inasmuch as, being free, it gives us an exegesis of the text of Isaias. It is a rigoristic exegesis, and as such it is made still more forcible by the words with which St. John introduces his citation.

The author is clearly disposed to extend the influence of this more severe explanation as far as possible. He writes in this connexion:

> It would be interesting to see whether any relation existed between the citation of John and that of the Synoptics. St. John certainly knew the Synoptic Gospels, and, what is more, he must have been present when Jesus cited the text of Isaias on the occasion of the parabolic instruction. Could it not be that St. John, in citing the same text, had in mind this use which Jesus had made of it? And if such were the case, would not the rigoristic flavor of the Johannine citation authorize us to see the same rigoristic flavor in the citation of the Synoptics? This seems to us not quite improbable.

The same tendency affects his conclusion from the citation of the Isaianic passage by St. Paul in Acts 28:25-27. The LXX version, milder in form (as we shall see) than the Hebrew, is used by the Apostle; but we are reminded that "before citing Isaias to the Jews of Rome, St. Paul had written the Epistle to the Romans, where he develops the theme of the blindness of the Jews in rather a rigorous sense". St. Paul's own doctrine on the subject is then traced through Rom. 1:18-32, 2 Thess. 2:9-12, Heb. 6:4-8. Finally attention is called to some words of our Lord recorded in John 3:19-21 and 9:39.

The central passage itself is now examined under the caption "the idea of penal blindness in the logion on the aim of the parables". There is a brief enumeration of the usual objections against the position thus implied. Leaving these for later attention, the author divides his text into two themes: (a) "the words on the gift of knowing the mysteries of the Kingdom", and (b) "the citation of the text from Isaias". The Greek text of the three Synoptists is given in parallel columns for each of these portions. On the exegesis which follows we shall comment later; it may here be summed up as concluding that the three Evangelists agree in ascribing to our Lord the avowal of a punitive aim in treating of His Kingdom by means of parables.

Next, in a more positive study of "the relation between penal blindness and the parables on the Kingdom", the author meets the chief objections against his thesis. A prominent factor here is the judgment, several times expressed, that the penalty inflicted was not only the exterior privation of a clearer form of revelation, but also an interior privation of the efficacious grace of enlightenment. In a closing section is discussed "the pedagogic aim of the parables on the Kingdom" as distinct from the generic aim of "blinding". It is granted that the parables were intended to awaken an interest in the Kingdom. In the mass of the people this was to awaken better dispositions, but they remained lethargic, only confirming their blindness and increasing their guilt. In the disciples the result was the opposite; their loyalty had prepared them to profit by the explanations they received in private. Before treating this didactic aim of the parables, the author sums his whole position thus:

> (1) We are not concerned with the aims of evangelical parables in general, but only with the aim expressed by the texts in question. The parables, like any other cause, had many effects, essential or accidental, direct or indirect, mediate or immediate. Jesus foresaw them all, He willed or permitted them all, but He mentioned only one of them in the logion on the aim of the parables.

(2) The result foretold by Jesus is the blindness of the Jews, their ignorance of the true nature of the Messianic Kingdom, a fatal ignorance, since it was to bring about His rejection by the nation. This result, together with its consequences, the Man-God did not merely predict as foreseen, but also as willed in a certain manner. The question of the disciples, the form and spirit of the reply, show us in the latter not a mere prediction but the indication of an aim.

(3) Neither the holiness of Jesus, nor the innocence of the people, nor the instructive character of the parables, is opposed to this aim of blinding:

(a) Our Lord does not positively nor directly will the blindness of the people; no Catholic has ever affirmed such an absurdity. Yet Jesus does positively and directly will something from which the blindness will ensue—through the people's fault, of course—but inevitably. God, Jesus as God, abandons the people, not giving the efficacious grace of knowing the mysteries of the Kingdom and this abandonment is fatal; as regards the infallibility of its effect, it is as if Jesus had positively blinded the Jews. The question of grace is directly touched by Jesus, who speaks as God. His reply transcends the question of the disciples.

(b) The fault of the people is clearly supposed in Mark and Luke, expressly affirmed in Matthew. The latter also tells us wherein it consists, namely, in a grave abuse of grace. Its gravity varies according to the different classes of the people, but the nation as such appears highly culpable. Its fault will continue to grow in gravity to the day of Jesus' death, while at the same time any individual person may be won by the preaching of our Lord. But this fault, together with its punishment, has been a real link in the chain of causes which have prepared for the reprobation of the Jews, and which Jesus sees as one, after the manner of His Divine foresights and intentions.

(c) The nature of the parables is not opposed to the aim of blinding, provided that the parables are taken in concreto, that is to say, without explanation, and provided that the audience is considered in concreto, with all its bad dispositions, and that the absence of the interior gift of knowing the mysteries of the Kingdom is not forgotten. The parabolic instruction, considered as instruction, only shows that apart from the aim of blinding our Lord must have had a certain pedagogic aim; but of this aim Jesus does not speak. We shall speak of it in a special chapter, and shall see that it is perfectly compatible with the aim of blinding. It is but necessary to consider in Jesus the Man-God, and not to lose sight of the question of grace which is touched upon in the reply of Jesus on the aim of the parables.

"The question of grace", however, is just the element in our Lord's words which has to be made evident. Do those words reveal the intention to punish His hearers by withholding from them an efficacious grace to understand Him? Such may be the truth; but we cannot see that Fr. Skrinjar has shown it. His frank treatment of this difficult question is of high value for the utmost that can be said on the side which it espouses. Yet when his evidence is rid of the coloring of certain presuppositions, the current of "penal blinding" seems to require too much banking and damming here and there in order to discharge its influence into the desired reservoir. To show this in detail would require thrice our space; only some points of weakness can be indicated here.

From the very beginning a definite bias concerning the nature of Divine agency shows itself in the treatment of certain Hebrew verbs. Examples are the two hiph'il forms in Isa. 63:17, "Why dost thou make us to err from thy ways, and hardenest our heart from thy fear?"—and the causative pi'el in Ez. 20:26, "I polluted them in their own gifts." Expressly and repeatedly Fr. Skrinjar affirms that "the real sense" of such expressions is only that God permitted His people to follow their own perversities (just why does not matter at present). Yet in the same connexions he protests against what he calls a mitgation of "the grammatical sense" of these causative forms of the verb. We willingly concede the latter as a philological fact. But where such a distinction turns on a single word, it seems a slight thing to emphasize for the sake of its consequences. Hermeneutically speaking, no single word has "sense" at all. Sense is the attribute of a complete proposition. Anything which the logical context determines with certainty is the literal sense of the whole affirmation and the vehicle of the Divine teaching. If the grammatical form of its verb connotes a relation evidently inappropriate to this complete sense—especially when similar cases exist elsewhere—then the supposition of this verb is other than its "proper" one, whether it involve a figure of speech, or a mere analogy, or some peculiar idiom. Why, then, insist on a "grammatical sense" which does not govern the exegetical result?

But to be more constructive, let us notice the passage in Isaias (6:9-10). Modern commentators recognize it as poetic in spirit and structure, like many of the most profound and significant prophecies. We venture a translation of the Hebrew and the LXX as compared with the Vulgate:

VULGATE	HEBREW	SEPTUAGINT
(9) Et dixit: Vade, et dices populo huic: Audite audientes, et nolite intellegere: et videte visionem, et nolite cognoscere. (10) Excaeca çor populi hujus, et aures ejus aggrava, et oculos ejus claude: ne forte videat coulis suis, et auribus suis audiat, et corde suo intelligat, et convertatur, et sanem eum.	Then said I: Here am I; send me; And He said: Go: and thou shalt say to this people: Hear ye indeed, but understand not! See ye indeed, but perceive not! Make gross the heart of this people, and dull its ears, and dim its eyes; lest it see with its eyes, and hear with its ears, and understand with its heart, and return and be healed.	(9) And He said: Go: and say to this people: By hearing ye shall hear, and not understand; and seeing ye shall see, and not perceive. (10) For the heart of this people is made gross, and with their ears they hear dully, and their eyes they have closed; lest at any time they should see with with their eyes, and hear with their ears, and understand with their heart, and return, and I should heal them.

The LXX do "see a mere prediction" here, interpreting the Hebrew in what Fr. Skrinjar has, in several parallel cases, called "the real sense". The Vulgate adheres to the Hebrew, which we accept as the original. The solemnity of both the message and its occasion is evident. The greatest of Judah's seers receives his commission, and with it the cross of perpetual failure. He is clearly shown the dismaying future: his ministry is to mark a new crisis for the subjects of David's throne. But if all this means—as we are assured—that "the Divine order may not be mitigated", and must therefore be understood in verbal strictness, then a prophet is bidden to command or exhort his hearers to be insensible to his words, and then expressly charged to "make" them so, for fear that otherwise they may awaken and seek their God. If, on the other hand, this is nonsense not worth discussing, what avails it to contend for "the grammatical sense" of three imperatives and the particle "lest"?

We are asked to believe that in this oracle God announces the intention of punishing a rebellious people by sending them a prophet while withholding from them the grace necessary to benefit by his message. It is, of course, clearly recognized that if this is the case the sin to be thus punished must be exceedingly grave, and that it must be already committed. Nowhere is Fr. Skrinjar's case more obviously weak than in the attempt to show this. To establish a " tragic history " for earlier prophets, he adduces only 3 Kings 19:10, 14, which reflects the conditions of the Northern Kingdom under such rulers as Ahab and Jezebel, and gives us no notion of the state of Judah. The gravest abuses of Divine grace were indeed to be perpetrated there during Isaias' ministry, in the days of Ahaz. But they do not appear during Ozias' reign, at the end of which the prophet was commissioned; nor, to any serious degree, even under the weaker rule of Joatham. History is in accord with the Divine oracle here in question: both look to the future for Judah's disloyalty, and indicate no past so gravely culpable as to deserve abandonment. The future might indeed deserve it; a few years, and the Assyrian menace would be at Judah's door; with an Ahaz on David's throne, and a populace made careless by the prosperity of Ozias' long and efficient reign, strong would be the temptation to those " entangling alliances " which must involve apostasy as well as false wisdom. And the wrong counsels were actually destined to triumph. But the obvious truth that God foresaw this is no proof of " a new position towards the rebellious people " on His part here and now adopted. The imminence of so fatal a crisis would, however, warrant the sending of a great prophet as an especial grace to His people, while the foreseen outcome ought to be made known to the prophet himself from the first.

If (like the authors of the Septuagint) we see in this solemn though highly poetic oracle " a mere prediction ", but of truths well worth predicting here and now, we leave the question of punitive blinding where it seems to belong. The subsequent rejection of Isaias' message may well have been followed by the punishment of grace withdrawn; but instead of a threat of such punishment, this oracle would seem to convey a warning against incurring it, and this in words no whit stronger than the gravity of the danger demanded.

Precisely in this character of a severe but merciful reprehension, as it seems to us, these words of God to Isaias reappear in our Lord's utterance on the aim of His use of parables. On this, the central theme, a few observations may now be offered.

"Jesus, as God," we have already read above, "abandons the people, not giving the efficacious grace of knowing the mysteries of the Kingdom. . . . His reply transcends the question of the disciples." This is derived on different grounds from the varying records of the three Synoptists, and therefore seems all the more cumulative in force. Since Matthew quotes Isaias according to the LXX, and represents the actual blindness of the people as the reason why our Lord addresses them only in parables, the latter portion of his account (13:13-15) would lend no support to the above explanation. In v. 11, however, he records our Lord as saying that "to them it is not given to know the mysteries of the Kingdom of Heaven", and as proceeding (12) to illustrate this by the proverb: "For he that hath, to him shall be given, and he shall abound; but he that hath not, from him shall be taken away that also which he hath." "To them it is not given to know"—"from him shall be taken away." Fr. Skrinjar feels that in these words our Lord quite clearly announces the withdrawal from His hearers of the efficacious grace of understanding Him. But this (while it does indeed "transcend the question of the disciples") is no answer at all to the question why one form of oral instruction should be adopted rather than another. The denial of efficacious grace would have resulted in misconception or bewilderment in the case of even the most explicit teaching. There is something in the nature and efficacy of the parabolic form itself which suffices to answer the disciples' question—whether it be "transcended" or not. That something is its relative obscurity. When "the Kingdom" was thus depicted in the form of stories which illustrated its moral properties, the simplest might see something that was at once attractive and stimulating to curiosity, while the higher truhts which lay behind those properties and their effects, and for which the average hearer was not yet prepared, would be reserved for the time when he might, in better dispositions, imitate the disciples in begging an explanation. To such an average hearer, the parable was a mercy and a benefit in every respect. He himself might not respond to the opportunity. But that which "to him was not given" was the external grace of a clearer instruction than this. This is the only answer that actually is an answer to the question as proposed. Had Christ our Lord replied that He was refusing the gift of an internal and efficacious grace, He would not only have failed to account thereby for any particular pedagogic form or method. He would also have been revealing this particular " mystery of the Kingdom " to His disciples—whose " eyes were blessed, because they saw " (Matt. 13:16) — in terms so obscure that they could make the present discussion possible.

Moreover, while the actual blindness of the people, in a certain degree, is clear enough in our Lord's recorded words, its culpability is far less so; and on this hangs the whole justification of a penal aim. We grant that the people had already seen and heard enough to have aroused in them a more unreserved confidence in our Lord. But their inherited and imbibed prejudices were the chief obstacle to such wholehearted allegiance. Miracles were commonly expected as an attribute of the coming Messiah; but so were deeds and aims of a political nature quite foreign to the reality. While this obstacle to perfect understanding remained, plainer instruction would have done more harm than good. And in this imperfect view, we must always remember, the people had been reared and instructed. We are speaking, of course, in general terms; but the ignorance of the Jewish masses in Christ's time does not seem more evidently culpable than that of the average Protestant in our own. Still less do we find the people, like their leaders, growing in a hostility which was to issue in the Cross. The antithesis was evident enough on Palm Sunday. The leaders understood: they tried and condemned the Christ at night, for fear of His popularity. Pilate understood the people when he offered to exchange Barabbas, and so did their rulers when they hastily " persuaded them " not to accept the offer. All in all, we cannot see them arrayed on the side of wilful blindness.

There is, nevertheless, one single evidence for a penal aim, for which it is difficult to find a satisfactory explanation. This is the fact that both Mark and Luke report Christ's answer in quite a different light than Matthew. " To them that are without ", writes Mark, " all things are done in parables; that seeing they may see, and not perceive, and hearing they may hear, and not understand; lest at any time they should be converted and their sins should be forgiven them." Luke, though briefer here and more reserved, also seems to record our Lord's aim as the continuation of the people's blindness. This is really the only undeniable evidence for the explanation which favors a penal purpose. The Greek conjunction here, followed by the subjunctive of the verb, is clearly a particle of purpose, not merely of result. No grammatical explanation founded on any objective data seems to solve the difficulty. Possibly it lay in our Lord's original statement in the Aramaic of Palestine. It is a fact that in that language the compound conjunction *m^{e}tûl-d^e* does mean either "in order that" or simply "because". Matthew, as we have seen, uses this last. But it might not be easy to explain why the other two Evangelists present a different Greek equivalent, supposing even this ambiguous Aramaic conjunction as original in the saying of Christ. One would not urge an explanation so conjectural; it merely suggests a possibility.

But this passage creates difficulty on either side. Mark's closing citation of Isaias—"lest they should be converted and their sins be forgiven them"—is enough to show that the true interpretation here cannot lie in the strict propriety of "the grammatical sense". A blindness which "our Lord does not positively and directly will" might be by Him permitted as the consequence of means which He adopted, if so permitted only as an immediate end subordinate to a higher mediate one. But, while He does not coerce the will of a sinner to penitence, it is extremely difficult to explain His adoption of means which have for their aim the final prevention of forgiveness, least of all in a whole class of souls. And if these words taken in their strict force prove too much (as, with all reverence, we should say they do), the key to the true interpretation of the whole clause may lie in the same direction. At any rate, to have recourse to the theory of penal blinding, is an alternative which seems to involve more than the one difficulty that seems so insoluble here.

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Criticisms and Notes

CATHOLIC CHARITIES IN THE UNITED STATES: HISTORY AND PROBLEMS. By John O'Grady, Ph.D., LL.D. With an Introduction by Bishop Thomas J. Shahan, Rector Emeritus of the Catholic University of America. National Conference of Catholic Charities, Washington, D. C. 1931. Pp. xxvi+475.

From a long list of books, magazines, Catholic newspapers, monographs and religious archives, Dr. O'Grady has gathered and made easily available a wealth of material on the origin, development and problems of organized Catholic charities in the United States. The subject is tremendous, and no one realizes better than the author that this work cannot be definitive or all-inclusive in its survey. Yet it is far more than a pioneer effort, as Doctor O'Grady modestly suggests. The field is well broken, and the way is pointed for future writers of theses, histories of diocesan charities, surveys of the work of religious communities, and biographical articles on leaders in the movement. Such writers, the author would inspire with the importance of the subject to both Church and State. Checked by such authorities as the Very Rev. Francis P. Havey, S.S., Bishop Shahan, and Dr. Richard J. Purcell, the book impresses one with its accuracy of statement, moderation in tone and a certain thoroughness, which unfortunately is too often lacking in studies of this kind by well-intentioned but ill-trained compilers.

Catholic Charities in the United States constitutes, one may say at the expense of triteness, a welcome manual for students, Catholic or non-Catholic, of American charities, and an honorable tribute to the growing list of societies, religious communities and self-sacrificing individuals who have labored in a field where profit is measured in science, love of one's neighbor and souls.

This is no easy book to review. Only the index can indicate its broad scope and its possibilities as a reference work: the early labors of the Ursulines and Sisters of Charity; the Irish invasion and Teutonic tide of immigrants with social problems involved and the demand for almshouses, elementary schools and orphanages; the desperate struggle to save the orphans from Protestantizing agencies; nativist attacks and obstacles; church-building versus charities; land colonization and short-sightedness on the part of the hierarchy who left the burden to pioneer religious communities of nuns.

After the Civil War the story brightens. The Church and its leaders were becoming acclimated; nativism was less intense. Immigrants more easily found employment in an era of vast development of business, internal resources and free lands. Catholic prelates no longer stood in the way of the Western movement, but rather encouraged immigrants to go on the land and leave the slums of coast towns. New religious communities, especially German and Slavic, entered the field of charities and education. Even the new immigration, despite its numbers, was handled satisfactorily. The Catholic program broadened: industrial schools, protectories, infant homes, maternity homes, hospitals, immigrant relief societies, racial charities, houses of the Good Shepherd, convalescent homes, tubercular sanitariums, homes for the aged, and the meritorious work of the St. Vincent de Paul Society. Yet it was charity from the heart—true charity, but not effectively or economically organized.

Then came a third stage: diocesan organization, the Christ Child Society, trained lay workers, federation movements, the Central Verein, the National School of Social Science, and above all the work of Dr. W. J. Kerby in promoting the National Conference of Catholic Charities. At times Dr. O'Grady is critical, but always constructive in his suggestions, in his emphasis on training and the necessity of learning to solve our problems even by profiting from the methods and experiences of secular organizations.

To the reader unfamiliar with the deep-rooted and expansive organization of the Church in welfare work, the list of organizations, communities, hospitals, brotherhoods and asylums will come as a revelation of the Church's enormous contribution to American life. In the words of the scholarly Bishop Shahan: "Let us be content meanwhile with this splendid record of a century of our organized charities, and let us not cease from their support and development! Only too often our Catholic faith does not register any higher than our devotion to the cause and interest of Catholic charity."

SCHOLASTIC METAPHYSICS. Part II: Natural Theology. By John F. McCormick, S.J. Loyola University Press, Chicago. Pp. xviii+291.

COSMOLOGIE. By A. C. Cotter, S.J. Stratford Co., Boston. Pp. 404.

In this second volume of metaphysics, the first of which appeared three years ago, Father McCormick, of Marquette University, has completed his study of the science of being. Intended as a college text book, it is a clear direct statement of the traditional field of natural theology. As the author observes, little room is left for originality of content. In the presentation then, such a work must be judged. Here the author's ability to simplify even most abstruse concepts and yet retain their important essential meaning gives his text particular value. More perhaps than any other text on this subject it gives direct and extended annotations in English from the *Summae* of St. Thomas and other first sources, if we may use that term. In speaking for himself, as is often the case, St. Thomas is frequently much clearer than his interpreters. His manner of treatment thus inculcates what this author thinks every good text should do, a habit of referring beyond the text and back to the original. Now that both *Summae* have been done into English, there is no longer excuse in this regard even for the non-Latins. Father McCormick has succeeded in keeping his treatment clear of the too highly controversial subtleties which might frighten the beginner or the general reader. Hence his work may well recommend itself to this latter class, to those who want to feel secure on the essentials of that " reasonable service " of which St. Paul spoke.

It is a brave individual who would attempt a philosophy of physics and chemistry nowadays, in view of the exceeding flux of current physical theories. In a skeptical mood the late Professor David Ritchie of St. Andrews is reported to have said, " It is very nearly correct to say that all propositions about the whole universe are false." Is the universe expanding after the manner of Abbé Lemaitre's theory, or being annihilated by terrific pressures and temperatures, as Jeans insists. Father Cotter sticks to the traditional Scholastic framework of cosmology, even to the language of the medieval schools, and does his best to fit in at least some of the more settled current notions. All things considered, he has done good work. For the seminaries where this course must be given in Latin, his text will be valuable in its connexion of the old with a part at least of the vast new literature.

BIBLE HISTORY. A Text for Grades Five and Six. By the Rev. George Johnson, the Rev. Jerome D. Hannan, and Sister M. Dominica, O.S.U. New York: Benziger Brothers. 1931. Pp. 576.

We have here a vivid presentation of the narrative of the Bible couched in language adapted to the understanding of children of the middle grades. The symmetrical and logical division of the text into eight units not only satisfies the requirements of the best pedagogical practice but also clarifies the historical significance of the single elements of the picture. This arrangement is a distinct advantage to the teacher in the sometimes discouraging task of devising outline and problems that will adequately measure the intensity of the child's reaction after study. Christ is the central figure of the text, and its method achieves a satisfying simplicity in the midst of a comprehensive mass of detail. Continuity is ingeniously observed to produce a smooth and flowing story which gives a good overview of the historic dealings of God with man as narrated in the Holy Scriptures.

A distinctive feature of the text is the apt interspersion of graphic and illustrative maps throughout its pages. Numerous pictures aid the text in emphasizing the social, economical, and political situation in which the Biblical narrative is cast. The success with which this emphasis is attempted distinguishes this text and accounts in large measure for the air of completeness it breathes. The mechanical apparatus placed at the disposal of the teacher and the child consists of a topical index and pronouncing vocabulary and a generous helping of unusually provocative questions and projects scattered opportunely through the text.

The authors evade the controversial questions turning about the days of Creation, the manner of the creation of man, and the universality of the Flood. No doubt this is a wise policy, particularly in view of the scope of the text. Its purpose is to present the story of the Bible, not a scientific elaboration of that story's exegesis. There seems to be no good reason why it should depart from the simplicity of the narrative as presented by Genesis. Moreover, any other plan would enlarge the text, tending rather to confusion than to clarification. This comprehensive text should be generously welcomed by all teachers of Sacred Scripture as an instrument carefully contrived to facilitate their difficult task.

THE CASE AGAINST BIRTH CONTROL. Edward Roberts Moore, Ph.D., Director, Division of Social Action, Catholic Charities of the Archdiocese of New York. Introduction by Patrick Cardinal Hayes The Century Company, New York. Pp. 311.

JUDGMENT ON BIRTH CONTROL. Raoul De Guchteneere. The Macmillan Company, New York. Pp. 224.

These two volumes should be known and studied by every priest whose duties to the Catholic philosophy of life, to the welfare of the nation and to souls that seek moral direction from him, bring him face to face in a very real manner with the problem of birth control. The number of smaller publications is so great as to be almost bewildering. The arguments and assumptions brought forth in support of the theory and practice of birth control cover an extremely wide field. On the one hand the relation of race welfare and population to the birth rate is insisted upon. On the other hand a solution of the problem is attempted from the standpoint of the alleged welfare of the individual, particularly of the poor. Again, health considerations are dwelt upon in supporting personal attitudes that show the wish to be father to the thought. Throughout the whole process of argument we find two fundamental philosophies of life, of morality, and of sex, in direct conflict. Subtle processes of thought and feeling are stimulated in individual lives that show how far the spirit of modern individualism is spread. These two volumes show that competent men can deal with argument effectively. Dealing with personal attitudes is another matter. It is at this point that the priest finds the challenge to his resources and influence when he deals with souls.

Dr. Moore's volume rests on a two-year exhaustive study of the medical, social and economic results of artificial birth prevention. He undertook this work as Chairman of a Committee on Population Decline and Related Problems, for the National Conference of Catholic Charities.

The second work is from the pen of a Belgian physician who amplifies here his original French text, which was reviewed in our issue of December, 1929 (p. 646). A more complete statement of the position of the Catholic Church on the problem other than that contained in these two volumes can hardly be found. They serve the double advantage of expounding the fundamental principles of Catholic morality and of showing the fallacies by which the case for birth control is so widely supported. However complicated the problem is, no director of souls need feel inadequate to it if he will study with care the scholarly treatment of the problem offered in these two works.

PETER'S CITY. An Account of the Origin, Development and Solution of the Roman Question. By Thomas Ewing Moore. New York, The Macmillan Company. 1930. Pp. 284.

This very thoughtful and appreciative study gains added weight from the author's experience in Roman diplomatic circles as former Secretary of the American Embassy in Rome. From the volume itself it is not clear whether he is or is not a Catholic. This fact attests the spirit of the work. Dealing briefly yet adequately with the problems raised by the territorial possessions of the Roman Pontiffs from 1790, he explains the precise nature of the conflict as the problem of Rome as a double capital—of the Church and of Italy. He shows that the difficulty was a real one, not to be solved by an airy denial of Papal property rights or by an intransigeant contempt for natural aspirations for Italian unity, thoroughly realizable only with a Roman capital. From 1870, when the problem became most actute, he shows that there was much to be said on both sides; more perhaps from a Papal viewpoint. He thoroughly justifies the papal *non-possumus*, especially in view of the inanities of Italian parliamentarianism and Masonic intrigue.

In his analysis of the Lateran Treaty and Concordat and their preliminaries he is sympathetic, appreciative and commendatory, heading one chapter, "Justification of the Treaty and Concordat". The latter half of the volume is devoted to subsidiary matters, illustrative and explanatory of the problem, such as the relations of the Church and Fascism, the Temporal Sovereignty of the Pope, the Origins of the Papal States, the newly recognized Papal domain, and sketches of the "Prisoners of the Vatican." Finally, in appendices, are to be found various *pièces justificatives*, the texts of the Treaty and Concordat, of the Law of Guarantees, of the famous Allocution of Pius IX, 12 March, 1877, and the letter of Cardinal Simeoni to the Papal Nuncios in its connexion, a chronological table of popes and emperors, and a brief though serviceable bibliography in English, German, French and Italian. Altogether a useful book, as delightfully written as it is informative.

WILL AMERICA BECOME CATHOLIC? By John F. Moore. Harper & Brothers, New York. 1931. Pp. 252.

In the sixteen chapters which make up Mr. Moore's book, there is gathered together a considerable amount of information concerning what he calls "the most conspicuous communion in Christendom—the Roman Catholic Church". The author has been for many years a Y. M. C. A. Secretary, and now in retirement from that position is spending his time in research and writing. His sources are for the most part the Catholic press, the clergy and other recognized spokesmen of the Church, which he has studied widely and over an extensive period.

Mr. Moore's own answer to the question stated in the title of his book is that "there has been a good deal of exaggerated hope on the Roman Catholic side and of exaggerated alarm among Protestants". The Catholic Church "is not covering and apparently cannot cover the field. . . The issue to-day is not whether America is to be made Catholic but whether America, Protestant or Catholic, is to be made Christian." The reader feels that the conclusions arrived at come fairly from the method used. A large amount of material has been gathered together of varying degrees of trustworthiness and a sort of mathematical average has been struck which gives results better than the worst and not so good as the best of the material. The book would prove a useful starting-point for anyone who sets out seriously to find the answer to the question considered.

Literary Chat

The extent to which the relations between religion and science now engage the attention of the defenders of supernatural faith on the one hand and the claims of philosophy and science on the other hand, reveals an almost universal interest in fundamental thinking. This interest is by no means confined to competent and well-trained minds. The high school student is as ready to express his views on ultimate principles and values as is the theologian or scientist. In view of this, one welcomes a little volume on Père Gratry whose consuming ambition it was to demonstrate "the harmonies between religion and science, thus destroying forever the old bad tradition of the eighteenth century and reconciling the nineteenth to Christ and His Church." (*The Well-Springs.* By Alphonse Gratry. Translated from the French with Introduction and Notes by Stephen J. Brown, S.J. Benziger Brothers, New York. Pp. 163.)

Gratry was born at Lille in 1805. He lost the faith at the age of sixteen. He quickly regained it and thereafter devoted himself to the study of science in order to qualify for more effective defence of supernatural religion. He determined to become a priest and entered the novitiate of the Redemptorists. The community was suppressed in the Revolution of 1830. He became a priest, however, and was ordained in 1832. He became a member of the Oratory of Saint Philip Neri in 1851. He was closely associated with Dupanloup, de Ravignan and Péttétot. He was among those who opposed a definition of Papal infallibility by the Vatican Council in 1870; but he was prompt and completely loyal in his acceptance of the definition. He died in 1872. The work at hand contains a list of twenty-three volumes which he wrote. He was made a member of the French Academy in 1867.

Father Brown's discriminating estimate of Gratry as expressed in the Introduction represents him as not always a sure guide in the realm of thought, but he withholds no praise of him as an inspiring personality. "His appeal is rather to the imagination and emotions than to abstract reasoning powers." "He speaks to the deepest instincts, the latent enthusiasms of the soul. He ever holds up the highest ideals so high that one is often conscious of breathing a somewhat rarefied atmosphere." Speaking of Gratry's *Les Sources,* which he translates in the present volume, Father Brown quotes Borsi, the Italian convert who fell in the great war, as follows: "I have read and reread it with avidity twenty times over. It has transformed me, has opened my eyes, has made me see depths of knowledge and truth of which I did not even suspect the existence."

Part I of *The Well-Springs* contains "Counsels for the Guidance of the Mind". Part II contains "Counsels for the Conduct of Life" and "Aphorisms of the Science of Duty".

The third volume of Capuchin Classics under the general editorship of the distinguished scholar Father Cuthbert, O.S.F.C., contains a translation, from the Italian, of a Chronicle written at the end of the sixteenth century. It appeared anonymously, but it was probably written by Fra Ruffino de Siena. The first part contains an account of the origin and early years of the Capuchin Reform. It alone is translated here by a Benedictine of Stanbrook Abbey. Portions of it which lack general interest are omitted in the translation. (*Capuchin Chronicle.* Benziger Brothers, New York. Pp. 198.) A good background for the little work will be found in Father Cuthbert's article, "The Story of a Great Reform", in our issue of February, 1928.

The Rev. Edward F. Garesché, S.J., continues his literary activity in a new volume devoted largely to an explanation of the natural virtues and the understanding of the practical ideals of character. (*The Will to Succeed.* P. J. Kenedy and Sons, New York. Pp. 216.) Since an earlier companion volume, *Training for Life,* set forth the religious elements in character-building, the author was left free in the work at hand to concentrate attention upon the practical problems that are met in the making of character. Nevertheless the religious note is not overlooked, as may be seen in the chapters on Temptation, Repentance, Good Example, and the Four Cardinal Virtues, these four being represented as the foundations of character. The book will do very much for a thoughtful reader because it invests the most commonplace experiences of life with spiritual dignity. The tendency of many of us to deal with trifles as though they were but trifles, leads only too often to an indifference that associates many failings paradoxically with a good conscience. All who wish to be right and to do right will find welcome help in *The Will to Succeed.*

We have called attention from time to time to the publication of sketches of children who displayed unusual signs of spiritual maturity and of the action of divine grace in their lives. It is significant that the well-known Paris publisher Lethielleux announced last year the beginning of a series of such publications under the general title "Parvuli". Another sketch of this kind comes from the pen of A. Cadoux, M.S.C. (*A Wee Little Sister of the Angels, Marthe Sasseville.* Translated from the French by Mrs. Harriet G. Martin. The Missionaries of the Sacred Heart, 71 Ste-Ursule, Quebec. Pp. 124.) The Right Reverend Bishop of Gaspé contributes an Introduction of fifteen pages which will do much to satisfy the occasional questions that one hears about the value of such biographical sketches. Marthe made her First Communion when she was a little less than five years of age. She died one month later. Her extraordinary grasp of spiritual realities attracted much attention.

The Rev. Francis P. LeBuffe, S.J., has brought out the first of a new series of booklets offering a simple method of meditation on the words of the Gospel. (*Christmas,* "As It Is Written", Series I. The America Press, New York. Pp. 88.) The method and spirit of the booklet correspond to those of the author's earlier series, *Let Us Pray.*

An attractive little prayerbook for young children has been compiled by Father Aloysius, O.M.Cap. (H. M. Gill and Son, 50 Upper O'Connell Street, Dublin. Pp. 88.) The daily pieties of the child are formulated with the utmost simplicity. In addition to the Prayers at Mass, the booklet contains the Way of the Cross and simple forms of devotion to our Blessed Mother. It is well illustrated in color.

A brief sketch of Mother Francesca Saverio Cabrini, foundress of the Missionary Sisters of the Sacred Heart, has just been published by Father C. C. Martindale, S.J. It is based on her biography by a member of her Congregation; but the sketch confines itself to such features as make universal appeal. Francesca was born in 1850, the youngest of thirteen children. On account of frail health she was refused admission to the Daughters of the Sacred Heart. She had displayed unusual zeal in caring for the sick and for the missions. She was asked by her Bishop to create a missionary institute for women. This was done, and in 1880 her community was approved by the bishop. The approval of Rome was obtained in 1907. It grew rapidly, though not without the difficulties so often experienced in similar undertakings. Mother Francesca came to the United States in 1890 and organized a school in New York. She returned to Italy and continued her work there. She came back to the United States in 1892 and later visited Central and South America following the impulses of her missionary zeal. At the end of twenty-five years Mother Francesca had brought together 1500 nuns, established fifty houses, founded schools and hospitals that are caring for five thousand children and her community had done magnificent work for immigrants. It has extended its activity to the care of Catholic prisoners. In 1910 an unusual decree made her Superior General of the community for life. She died at Chicago in 1917. The Missionary Sisters of the Sacred Heart now have houses in Asia, South and Central America, England, France, Italy, and Spain. They have thirty-two houses in the United States. Vision, energy, resourcefulness, practical skill in organization and unconquerable zeal for service characterized Mother Francesca, as they do so many founders of religious communities to whom the Church is permanently indebted.

Admirers of Father Bernard Vaughan, S.J., will welcome a booklet of fifty-two pages in which Caroline, Lady Padget, offers notes of the distinguished preacher's sermons which she heard delivered in 1909 and 1910. The frequent recurrence of references to Joan of Arc in the notes is well explained by Father Vaughan's words: "My enthusiasm for her knows no bounds and I long to proclaim her aloud." The notes are very brief and they are based on twenty-four sermons.

The place of sacred music in Catholic worship and the efforts of the Church to maintain its distinctive qualities are known in a general way to all priests. But there are few of us whose knowledge and appreciation of sacred music are adequate. On this account one welcomes a volume by Sister Marie Cecile, C.S.C., Mus.D. (*Art Forms in Sacred Music.* The Bruce Publishing Company, Milwaukee. Pp. 174.) The author offers sketches of Gregorian Chant, Polyphonic and Monophonic Music, the music of the Mass, Vespers, Hymns, musical instruments and various forms of musical composition. A good Index facilitates the use of the book. It is well written and as a sketch entirely adequate to its purpose. A good bibliography will serve those who wish to go farther than the author's text, in studying the problems on which she touches. The work is well worth while.

The Bruce Publishing Company of Milwaukee have just issued a handy little volume entitled *Masses for the Dead.* It is a compilation by the Rev. John P. Bolen, of the Diocese of Harrisburg, and is in every respect complete and accurate. Both Latin text and vernacular version of the prayers and the rubrics are given, for the Masses of the Dead on All Souls' Day, the day of the Funeral, the Month's Mind, the Anniversary, and the Daily Requiem, besides the Absolution of the Body, and other special orations. Considering its neat and legible letterpress and its serviceable format and contents, the booklet will commend itself to our readers who will find it worth commending to their friends. There is good reason to expect that this booklet will find wide circulation and welcome among layfolk who are becoming more and more liturgy-conscious and desirous of assisting at Mass as participators and not merely as attenders thereat.

The *Ordo Divini Officii Recitandi Missaeque Celebrandae* of 1932 for the Archidiocesan Provinces of Baltimore, New York, Boston and Philadelphia, appears in the wonted excellent style of the Pustet liturgical publishing house. The new feast of St. Peter Claver as a Duplex henceforth obligatory will add fresh zeal to the devotion and conversion of the Negro race which calls for home mission work in this country. (Frederick Pustet Co., New York and Cincinnati.)

Miss R. M. Levy, the Jewish convert, to whose apostleship for the true faith of Christ we owe the attractive series of *Heart-Talks with Jesus,* besides a number of apologetic treatises calculated to lead Hebrew searchers after truth to the Catholic Church, continues her blessed propaganda in a new booklet, making the fourth in the series of *Heart-Talks.* Here she follows the Life of Our Divine Lord from Bethlehem to Calvary and the Resurrection, concluding with an appeal to Jesus in the Tabernacle, that we remain united with Him in our daily actions and aims to the end of our earthly pilgrimage and the opening of the gates of Paradise. The readings are partly verse and partly musical prose compositions. Their appeal sounds those melodies that come from the heart and go to it with the swift message of love. The handsome make-up of the little book, in two different but equally attractive styles of binding, make the volume, at modest cost, a handsome gift for the holy season. (Address: R. M. Levy, Box 158, Sta. "D", New York City.)

Books Received

THE DOCTRINE OF THE MYSTICAL BODY OF CHRIST. According to the Principles of the Theology of St. Thomas. Translated from the French of Abbé Anger by the Rev. John J. Burke, C.S.P., S.T.D. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. xxxix—400. Price, $4.70 *postpaid.*

SPIRITUAL EXERCISES AND DEVOTIONS OF BLESSED ROBERT SOUTHWELL, S.J. Edited for the first time from the Manuscripts, with an Introduction by J.-M. de Buck, S.J. Translated by the Right Rev. Mgr. P. E. Hallett, Rector of St. John's Seminary, Wonersh, Vice-Postulator for the cause of canonization of BB. John Fisher and Thomas More. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. vii—216. Price, $1.90 *net.*

THE WELL-SPRING. By Alphonse Gratry, Priest of the Oratory. Translated from the French with Introduction and Notes by Stephen J. Brown, S.J. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. xxvii—164. Price, $2.00 *net.*

MEDITATIONS ON THE TRUTHS OF ETERNITY. For the Use of Those Who Desire to Perform the Spiritual Exercises of St. Ignatius. By Father Joseph Pergmajer, of the Society of Jesus. Translated from the Italian. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. xi—253. Price, $3.00 *net.*

THE SECRET WAY OF THE ENCLOSED GARDEN. After the Blessed Louis-Marie Grignion de Montfort. By François Pilet, S.M.M. Translated by C.M.D.B. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. xxiii—230. Price, $2.00 *net.*

ON PRAYER. Spiritual Instructions on the Various States of Prayer according to the Doctrine of Bossuet, Bishop of Meaux. By Jean Pierre de Caussade, S.J. Translated into English by Algar Thorold. With an Introduction by Dom John Chapman, Abbot of Downside, and a Preface by the late Father Ludovic De Besse, O.S.F.C. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. xli—286. Price, $2.25 *net.*

MOTHER FRANCESCA SAVERIO CABRINI, Foundress of the Missionary Sisters of the Sacred Heart. By C. C. Martindale, S.J. Based on Her Biography by a Member of Her Congregation. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. xv—78. Price, $0.65 *net.*

MAGGIE. The Life-Story of Margaret Lekeux. Adapted from a Biography Written by Her Brother, Fr. Martial, O.F.M., by Fr. Marion Habig, O.F.M., Associate Editor of *Franciscan Herald,* author of *Pioneering in China,* etc. Franciscan Herald Press, Chicago. 1931. Pp. xiv—215. Price, $0.85.

MASSES FOR THE DEAD. Ordinary of the Mass, Propers of the Masses for the Dead and Burial Rite in Latin and English. In Conformance with the Roman Missal and Ritual. Compiled by the Rev. John P. Bolen, Diocese of Harrisburg. Bruce Publishing Co., Milwaukee, Chicago, New York. 1931. Pp. v—170. Price, $1.00.